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POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS

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FOREIGN BROADCAST INFORMATION SERVICE

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CONTENTS

PEOPLE'S REPUBLIC OF CHINA

INTERNATIONAL AFFAIRS

Harbin Paper Comments on International Topics (HEILONGJIANG RIBAO, various dates)	1
Gulf Cooperation Committee, by Liang Guodong Vietnamese 'Scheming', by Ma Gongxi Shortages in Vietnam, by Xia Jun	
Recent Changes in Situation in Chad Discussed (Xu Dewen; RENMIN RIBAO, 11 Jun 82)	5
Current Situation in Iran-Iraq War Discussed (Yuan Yin; SHIJIE ZHISHI, No 9, 1982)	7

PARTY AND STATE

Political Motives, Results Analyzed (Xiao Zhe; FENDOU, No 2, 1982)	11
Book Reviewed on Peng Dehuai's Revolutionary Qualities (Huang Yiyong; HEILONGJIANG RIBAO, 6 Jun 82)	15
Greater Use of Chinese-Made Goods Urged (RENMIN RIBAO, 5 Jun 82)	18
Party Work in Chencun Brigade, Dingxing County Praised (Zhang Bingzhong, Zhen Dengshan; HEBEI RIBAO, 24 Jun 82)	20
Model Workers Conference Held in Liaoning (LIAONING RIBAO, 11 Jun 82)	25
Speech by Li Huang Editorial on Conference	

Cadres Urged To Maintain Ideological Purity (HEILONGJIANG RIBAO, 9 Jun 82)	31
Communist Ideological Education, by Yun Tai Training of Cadres, by Du Chuanyou	
Support of Peaceful Unification Attributed to Overseas Chinese (FUJIAN ZIQOXIANG BAO, Ocr 81)	35
Revolutionary Legacy of Overseas Chinese Glorified (Chen Ling; FUJIAN QIAOXIANG BAO, 8 Oct 82)	37
Need To Emulate Advanced Collectives, Individuals Emphasized (Editorial; SHANXI RIBAO, 24 Jun 82)	39
Excellent Experiences in Building Socialist Civilization Praised (Editorial; SHANXI RIBAO, 25 Jun 82)	41
Attitude of Pride in Being Laggard Criticized (Han Tianyu; RENMIN RIBAO, 8 Jun 82)	43
People Craving To Go Abroad Criticized (RENMIN RIBAO, 9 Jun 82)	45
MILITARY AND PUBLIC SECURITY	
Methods for Building Up Militia Discussed (Li Yizhong, Qu Youjin; GUANGZHOU RIBAO, 21 Jun 82)	46
Review of Mao Zedong Thought Encouraged (Ni Chengfan, Zhou Nanyou; YUNNAN RIBAO, 28 May 82)	48
SOCIOLOGICAL, EDUCATION AND CULTURE	
Jilin Comment Calls for More Vocational Schools (Jilin Provincial Service, 17 Jul 82)	50
Briefs	
Hunan Troublemakers Punished	51
Kunming Scientists, Technicians Meeting	51
Guizhou Cadres Strengthen Study	52
Guizhou Inspects Plane Passengers	52
Hunan Planned Parenthood Conference	52
Xizang Youth Summer Camp	52

INTERNATIONAL AFFAIRS

HARBIN PAPER COMMENTS ON INTERNATIONAL TOPICS

Gulf Cooperation Committee

Harbin HEILONGJIANG RIBAO in Chinese 7 Jun 82 p 4

[Article by Liang Guodong [2733 0948 2767]: "The Formation of the Gulf Cooperation Committee and Its Strategy"]

[Text] The Gulf region is attracting worldwide attention both as an important strategic region bridging the European, Asian and African Continents and for its rich oil resources. The Gulf states, excluding the warring Iraq and Iran, today produce 60 percent of the total oil production of the OPEC countries. Most of the Western countries as well as Japan and the United States rely on oil imports from the Gulf states. The Gulf region, therefore, has always been a focal point of strategic contention between the superpowers and hegemonists.

The aggressive threat of the Soviet Union, which invaded Afghanistan and stands poised to force its way south into the Gulf region and the Indian Ocean, causes the Gulf states to fear superpower intervention, bringing disaster on the Gulf states. Faced with this situation, the Gulf states realize that unless they band together, they cannot safeguard their security, and the superpowers may well take advantage of the intensifying war between Iraq and Iran to enter the region.

Therefore, right after the Islamic summit meeting, when the Iranian-Iraqi war reached its fifth month, six Gulf states--Saudi Arabia, Kuwait, Bahrain, Qatar, the United Arab Emirates, and Oman held a meeting of foreign secretaries (ministers) in Riyadh and on 4 February 1981 decided to form a Gulf Cooperation Committee. On 25 May, the six members of the Gulf Cooperation Committee held their first summit meeting in Abu Dhabi, capital of the United Arab Emirates, adopted the statutes of the committee, and formally announced the formation of the Gulf Cooperation Committee, the first regional organization of the Gulf region.

Unity and strength are the starting point of the common strategy of the six Gulf states. On the issue of regional security for the Gulf, the six nations have repeatedly declared their opposition to all outside intervention and all foreign military presence in the Gulf region. They believe that "it is the

"responsibility of the Gulf states to safeguard the security of the Gulf region" and have decided they will not rely on any superpower but on their own unity and strength.

The Gulf states are opposed to both Soviet military threats and the U.S. policy of siding with Israel in the Israeli-Arab conflict. They are opposed to the United States stationing rapid deployment forces and establishing military bases in the Gulf region. They only want to buy weapons from the United States; they do not want a U.S. military presence. They trade with the United States and Western Europe primarily to exchange oil for industrial goods and weapons with which to develop the economies and safeguard regional security.

The Gulf Cooperation Committee regards Arab unity as the basis of the six nations' common strategy. These six Gulf states are recognized as moderate Arab countries. They have many times actively mediated differences and disputes among Arab countries, serving as a link in Arab unity. They regard the Palestinian cause as an Arab national cause, and firmly support the struggle of the Palestinian people to restore their legal rights and establish an independent country.

Developing friendly cooperation with other Third World countries is another important component of the common strategy of the six Gulf states. They actively support the North-South dialogue. At the Cancun North-South Conference, Saudi Arabia actively supported the establishment of a new international economic order, expressing the stand of the Third World countries. Most of the six Gulf states have been using their surplus oil dollars to invest in cooperative projects with Asian and African developing countries or have extended low-interest or interest-free loans and financial assistance to Asian and African countries.

Vietnamese 'Scheming'

Harbin HEILONGJIANG RIBAO in Chinese 5 Jun 82 p 4

[Article by Ma Gongxi [7456 1362 3305]: "Faring Worse and Worse for All Their Scheming"]

[Text] Authorities in Hanoi these days are publicizing their sincerity regarding "peace" by putting on a smiling face, folding their hands and bowing low wherever they go. They have many times extended the olive branch to the ASEAN countries, "sincerely" expressing their wish to "join ASEAN if ASEAN agrees."

Ha! Hasn't Vietnam been accusing ASEAN of being a "tool of neocolonialism"? Why has it suddenly turned around and regarded it an honor to join ASEAN and tried so hard to get in? The abnormal behavior cannot but arouse suspicion.

Thanks are due to Le May, head of the Information Department in the Vietnamese Foreign Ministry, because he came out with some high-sounding remarks which dispelled the clouds of suspicion. Asked by a Japanese reporter why Vietnam

had sent troops to invade Kampuchea when Vietnam's own economy was in such bad shape, he replied: "We did it, first, because the Heng Samrin regime requested it, and, second, to safeguard our own motherland," and "it was necessary."

Wonderful! Vietnam sent 200,000 troops to kill and plunder the Kampuchean people because "it was necessary" for Vietnam to "defend Vietnam." The spokesman of the Hanoi regime thought these words could cover up Vietnam's crimes of aggression. but they only lead people to conclude that if Vietnam regards it as "necessary" to send troops into Thailand or attack the other members of ASEAN, it will feel free to do so.

Judging a country is like judging a person: by looking at its past you can tell its present; by looking at its past and present you can tell its future. Vietnam has given an ugly enough performance on the international political stage in recent years. This regional despot which harbors murderous intentions but uses honeyed words will no longer find it easy to cheat its way around with such signboards as "peace" and "sincerity." Recently the spokesman of the Thai Foreign Ministry pointed out bluntly that Vietnam's announcement about joining ASEAN "is designed more for publicity purposes." Of course, after hearing the witty remarks of the head of the Information Department of Vietnam's Foreign Ministry, people have very likely gained a new understanding of their tricks.

Shortages in Vietnam

Harbin HEILONGJIANG RIBAO in Chinese 12 Jun 82 p 4

[Article by Xia Jun [1115 8823]: "Vietnamese Humor"]

[Text] Maybe because the word "humor" in Chinese is transliterated from the English word "humor," some people thought only people in the West have a sense of humor and that people in the East do not. This is not true. We don't have to go far to look for proof--the Vietnamese, for example, are quite humorous.

On some walls in Hanoi there used to be written these famous words of President Ho Chi Minh's: "There is nothing more precious than independence and freedom." But later someone erased the latter part of the phrase, leaving only "There is nothing." A truly ingenious stroke of humor! Since real "independence" and "freedom" no longer exist in Vietnam, these words should certainly be erased. And the other part of the phrase, "There is nothing," left standing so glaringly, indeed gives one much food for thought.

It has been 7 years since the entire country was liberated, but the people's lives are more impoverished and more unbearable today than in the days under U.S. bombing. Even Le Duan admits that "the laboring people are living in dire hardship." Practically "there is nothing" left on the market in Vietnam; even small items like matches are snapped up as soon as they appear on the counters. Are the Vietnamese hoarding matches? No. The daily wage of an ordinary worker is only enough to buy four or five boxes of matches. "There is

"nothing"--a truncated yet complete phrase--is a scathing exposure of the ills of the Vietnamese economy, leaving no room for the Vietnamese authorities to save face, a vivid example of the "dark humor" of the people of the East.

The Vietnamese sense of humor is not at all inferior to the Western sense of humor. While Western humor may be wittier, Vietnamese humor is more profound, more thought-provoking. It is mixed with a great deal of dissatisfaction, a touch of silent anger, a shade of revolt. It is laughter mixed with tears, even blood.

One drop of water can reveal the entire universe. Can we not, through Vietnamese humor, get a glimpse of Vietnamese politics and economy and the whole society?

9924

CSO: 4005/949

INTERNATIONAL AFFAIRS

RECENT CHANGES IN SITUATION IN CHAD DISCUSSED

Beijing RENMIN RIBAO in Chinese 11 Jun 82 p 7

[Article by Xu Dewen [1776 1795 2429]: "Drastic Changes in the Current Situation in Chad"]

[Text] The unstable situation in Chad has taken a new turn. The northern armed units led by former Defense Minister Habre seized the capital N'Djamena on 7 June and the head of the provisional government, Goukouni, fled the country. The new Chad government which had just been set up on 2 June did not even have time to issue its administrative program before it was out of power. People are watching closely the political situation in Chad to see how it develops.

Since Chad became independent in 1960, due to complexities of the contradictions between tribal, religious and regional factions, there has been constant civil war and the political situation has never stabilized.

After Chad became independent, Tombalbaye, who became president, implemented oppressive policies towards the northern tribes which provoked an armed insurrection and civil war has not stopped since then. In April 1975 there was a military coup in N'Djamena and Tombalbaye's government was overthrown. Malloum, commander of the armed forces took over the government. Then Malloum reached an agreement with Habre, the leader of the northern armed forces and formed a unified nationalities provisional government. Soon, a conflict developed between Malloum and Habre. Through the mediation of the Organization of African Unity and neighboring countries, 11 factions in Chad signed an agreement in Lagos, Nigeria in August, 1979, calling for an immediate cease-fire between both sides setting up a unified nationalities transitional government made up of the factions. On 10 November 1979, the unified nationalities government of Chad was formally established with Goukouni as president and Habre as Minister for National Defense, but the contradictions between the factions still had not been eliminated. Soon a large scale conflict developed between the two most powerful factions in the government, the people's armed forces headed by Goukouni and the northern armed forces headed by Habre, so that once again the country sank into warfare. In the fall of 1980, Goukouni asked Libya for help and a large group of Libyan troops entered Chad, Habre's forces fled the capital and continued the fighting in the mountainous region in the east. Early last year, Libya

and Goukouni announced the merger of the two countries which further confused the situation in Chad.

The opposition of African nations towards Libya's entry into the civil war in Chad is very fierce. In June of last year the 18th summit of OAU heads of government called on foreign troops to quit Chad and decided to send a Pan-African Peace Keeping Force to garrison Chad and maintain the defense and security. Soon, Libyan troops left and a pan-African peace-keeping force organized from 6 African countries garrisoned Chad. However, Goukouni asked that the peacekeeping force help him get rid of Habre's forces and encountered the refusal of the OAU. The OAU felt that the struggle between Goukouni and Habre was an internal Chad matter and that the peacekeeping force was mainly to guard against intervention from outside and maintain absolute neutrality with regard to matters internal to Chad. Goukouni was very dissatisfied with this and again asked Libyan troops to return to Chad, but he met with refusal from the Libyans.

To seek a way to reach a political solution acceptable to all factions in Chad and to eliminate foreign intervention in Chad, in February of this year, the Standing Committee of Heads of Government of the OAU convened a meeting in Nairobi to discuss the Chad question. The meeting passed a resolution to demand that the unified nationalities provisional government hold talks with Habre, the leader of the northern armed forces before 30 June and that national legislative and presidential elections be held, new governmental organs be established and restated that the pan-African peacekeeping force was not to be partial to any particular faction in Chad. However, Goukouni and his people refused to talk with Habre, but Habre, who had superiority on the battlefield, indicated that he was willing to accept the resolution of the OAU and was willing to hold peace talks with Goukouni and the other factions to resolve the Chad question.

In the last two months, the northern armed forces commanded by Habre have taken many areas and towns in succession. In mid-May, after discussion of Goukouni and Vice President Qiamuge [0595 4476 2706] and the factions, a National Affairs Committee headed by Qiamuge was set up and then, on 2 June the new government was organized. At the time, according to reports, establishing a new government could eliminate all obstacles to carrying out the OAU resolution. Yet, before the new government had a chance to get to work, there was a drastic change in the battlefield situation.

On 8 June, Moi, President of Kenya and presiding chairman of the OAU issued a statement on the situation in Chad, calling on all factions in Chad to avoid further bloodshed and avoid military resistance to the peacekeeping force.

It is still not clear what will happen in the situation in Chad. However, the countries of central Africa and the people of Chad yearn for peace and stability and people hope that the efforts of the OAU and the people of Chad will lead to an early achievement of peace and unity for Chad.

8226

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INTERNATIONAL AFFAIRS

CURRENT SITUATION IN IRAN-IRAQ WAR DISCUSSED

Beijing SHIJIE ZHISHI [WORLD KNOWLEDGE] in Chinese No 9, 1982 pp 4-5

[Article by Yuan Yin [5373 0995]: "New Situation in the War Between Iran and Iraq"]

[Text] In late March, Iran transferred a large number of troops to the central stretch of the front in the Iran-Iraq war, in the area north of Bositan [0590 2448 0952] and west of Dizful and Shushi [5289 0087] and in a ten-day period launched repeated attacks against Iraqi forces. People think this is the fiercest engagement since the Iran-Iraq War began. According to Iranian announcements, 25,000 Iraqi soldiers were killed or wounded, 15,000 were taken prisoner and 2,000 sq km of territory were regained and the front was pushed westward 40-50 km, breaking contact between Iraqi troops on the northern and southern sections of the front. Iraq also announced that 19,000 Iranian soldiers were killed and a large number captured. On 29 March, the commander-in-chief of the Iraqi armed forces decided to pull back the front and redeploy their troops "to ensure a better military situation."

The Iran-Iraq War has been going on for 19 months. The battlefield situation has changed several times. In the early stages of the war Iraqi troops attacked all along the front and quickly occupied a large amount of land from 10-90 km deep from Xilinbao [1598 2651 1027] in the north to Abadan in the south. Iranian troops panicked and were forced to retreat and held the important bases Sayipulezhahabu [5646, 0122 2528 0519A 2089 0761 0592], Dizful, Susangird and Abadan from north to south. Soon the Iraqi army met resistance and shifted from frontal assault to attacks on key points. After this the war became stalemated. Between May and November last year, Iran launched many local counterattacks and broke out of the 3-sided encirclement of Abadan and drove a wedge between Iraqi forces north and south of Susangird. A new situation began to appear on the battlefield. In this year's March engagement, the situation changed greatly. Some foreign military observers think that the Iraqi troops are now in a rather passive position in terms of strategic position and that the Iranians can choose favorable points for attack and have the initiative.

Be that as it may, according to foreign military observers' analyses, in terms of the overall situation, it cannot yet be said that the battle

situation has changed fundamentally. The actual strength of both sides is about the same. And both sides have both favorable and unfavorable conditions.

In terms of troop strength, Iran is stronger than Iraq. Iran has 350,000 men while Iraq has only 250,000. Iran's population is larger and the soldiers are well trained, and Iraq's manpower resources are smaller. However, Iran's forces have gone through several purges and there is a shortage of experienced commanders and technicians and there are difficulties with replenishment of spare parts and ammunition. In addition, according to foreign dispatches, Iran is not Iraq's equal in armor, artillery or fighter planes.

In terms of morale, it is generally observed, that Iran's is higher than Iraq's. It is felt that one factor is that the war is taking place on Iranian territory. The Iranians claim that "This war is to resist the invaders." With the addition of the religious sentiment of the Islamic Revolution, clearly "morale is high." On the Iraqi side, according to foreign dispatches, war-weariness has increased due to the fact that the soldiers are tired by the long campaign. Furthermore, many of the soldiers are Shiite Moslems but many of the officers are Sunnite Moslems and the divergences between the sects has created contradictions between the officers and men and had an impact on battle strength. International opinion thinks that morale also played a part in this engagement.

In terms of the economy, Iraq hold the advantage. Before the war it had US\$35 billion in foreign exchange reserves, and even though oil facilities were destroyed after the war broke out, two oil pipelines ship about 13 million barrels a day for an annual income of approximately US\$10 billion. Its foreign aid is also greater. Since the beginning of the war the Saudis and other Gulf countries have provided US\$14-20 billion in aid and loans. Although the war has been enormously expensive, it still has US\$16 billion in reserves and with the addition of the foreign assistance, it has all together over US\$30 billion in foreign exchange. Economic construction is basically going on as usual. Iran's foreign exchange reserves were US\$12 billion in 1979 and this has already dropped to US\$500-600 million. Petroleum exports are about 10 million barrels a day. Other industrial sectors are operating under capacity, and they rely on imports for food, so the economy is in difficulty.

In the general view, Iran and Iraq have the strength to go on fighting. Though there have been changes in the battlefield situation, Iraq still occupies several thousand sq km of territory. It is still difficult to say who will gain the upper hand. But if the fighting continues, it is certain that both sides will lose.

It seems that war has its difficulties, and peace has its, too.

In the past year and more, the UN, the nonaligned nations and the Islamic nations have many times sent representatives hurrying to mediate between Baghdad and Teheran but this has not yet been successful because the differences between the two sides are great. Iran insists on three conditions:

unconditional withdrawal of Iraqi troops, determining who is the aggressor, and compensation by the aggressor for losses. Unless she suffers a defeat, Iraq will not accept all these conditions. Iraq demands a ceasefire, then negotiations before withdrawal of troops. Iraq hopes that this September's meeting of the heads of state of the nonaligned nations in Baghdad will not be disturbed and in consideration of the domestic and foreign situation has expressed a willingness to an early ceasefire. According to disclosures by special UN envoy Paermei [1584 1422 2734] and reports in the English DAILY POST Iraq is willing to withdraw troops by sections and to compensate Iran for losses but demands only that Iran agree to talks on the question of sovereign rights of the Shatt al Arab channel after the troops have been withdrawn. The question of who should bear responsibility for the war can be investigated by a committee. Saddam said recently that if Iran would guarantee a conclusion to the war, Iraq was ready to withdraw its troops immediately. Iran feels that the question of the Shatt al Arab channels is a matter which was resolved by the Aerjier [7093 1422 0644 1422] Accord in 1975 and that there is nothing to talk about. If they agree to the talks then it is no different than admitting defeat in the war. According to reports, because of the recent gains in the counterattack, "Iran is ignoring even more, calls for peace and making up."

Since the two sides cannot make peace but can continue to fight, it seems that the situation in future will be one of fighting while delaying in hopes of a change. Both sides hope that there will be a change in their opponent's political situation. How the war will end does not depend entirely on the battlefield situation, but probably to a significant degree must depend on developments in the political situation in each country.

The most recent changes in the Iran-Iraq War have had a not to be ignored influence on the Middle East situation and on the struggle between the United States and the Soviet Union in this region.

Iran's President Khameni feels that Iran's "new victory" in the war is advantageous for exporting the Islamic Revolution and said "after the war the Islamic Revolution will begin to spread throughout this area." The Gulf states of Jordan, North Yemen, Saudi Arabia and Kuwait have long been worried of Iran holding sway in the Gulf and hope that Iran will be weakened in the war and thus are supporting Iraq. Some have even sent volunteer forces to join in the fighting. The day after Iraqi troops retreated Jordan's King Hussein hurried to Baghdad to consult; the King of Saudi Arabia telephoned Saddam and then sent his Minister of Defense to visit Iraq; North Yemen's special envoy also visited Iraq; the small countries of the Gulf also generally all strengthened their defense measures. Egypt is also worried that domestic Moslem conservative forces will intensify their activity because of this. Egypt's Defense Minister said "If Iraq's territorial integrity and safety is in jeopardy," Egypt will take Iraq's side and intervene. Syria has supported Iran all along. On 8 April it announced that it was closing its pipeline and border with Iraq. People are concerned that if Syrian-Iraqi relations further deteriorate a front and rear attack on Iraq will take shape and at such time Jordan may enter the Iraqi-Syrian conflict. This will "add new unrest to the already confused Middle East."

The United States and the Soviet Union are watching the changes in the situation of the Iran-Iraq War. The United States is concerned that if Iran wins a decisive victory the situation in the Persian Gulf will become more unstable. If more Arab countries enter the conflict the Iran-Iraq War will become an international conflict and this will be favorable for expansion and infiltration by the Soviet Union. The Soviet Union has played a double game through with regard to the Iran-Iraq War so that the war will continue and it can attempt to achieve its aim to make both Iran and Iraq look to it for help. According to reports, in the last six months the Soviet Union has increased its "aid" to Iran. The Soviet Union has also provided weapons and trained personnel in the use of Soviet weapons to Iran through Libya and Syria.

With the changes in the situation in the Iran-Iraq War, it will be worth watching closely the actions of the United States and the Soviet Union in this area.

8226

CSO: 4005/962

PARTY AND STATE

POLITICAL MOTIVES, RESULTS ANALYZED

Harbin FENDOU [STRUGGLE] in Chinese No 2, 1982 pp 20-21

[Article by Xiao Zhe [5135 0772]: "The Unity of Motives and Results Is Not a Law But a Demand"]

[Text] In the "Resolution on Certain Questions in the History of Our Party Since the Founding of the PRC," when it comes to say that the chief responsibility for the error of the "Great Cultural Revolution" lies with Comrade Mao Zedong, it points out: "The errors made by Comrade Mao Zedong were, after all, the errors of a great proletarian revolutionary." This is a very important inference which is absolutely correct. It is of two different meanings: First, it seems to be something like an overall appraisal. Comrade Mao Zedong was a great proletarian revolutionary. It is true that he made gross mistakes in his later years, but his merits are primary and his errors secondary. Second, as far as Comrade Mao Zedong's errors themselves are concerned, we can say that he was good in his motives, but not in the results of practice. Therefore, it is necessary for us to thrash out the question of the relationship between motives and results so that we can have a thorough understanding of this inference.

On the question of the relationship between motives and results, some of our comrades have for many years misunderstood the meaning of Comrade Mao Zedong's "Talks at the Yen'an Forum on Literature and Art" (hereafter referred to as the "Talks"). They simply interpret the statement "the criterion for judging subjective intention or motive is social practice and its result" which Comrade Mao Zedong delivered at the Forum as meaning that good results come from good motives and bad motives bring about bad results. They assume that "the theory of unity of motives and results of dialectical materialism" is a law. Bearing this erroneous understanding in mind, some comrades feel that it is hard to understand the inference in the "Resolution" mentioned above: Since the practical results of the "Great Cultural Revolution" were as bad as that, how can we say that the motive for initiating the "Great Cultural Revolution" was good?

In fact, such a comprehension is a complete misunderstanding of the "Talks." The unity of motives and results mentioned therein was not put forward as a law, but merely a demand which we, the dialectical materialists, the communists and the revolutionary people, set on ourselves.

Why is it said that the unity of motives and results is not a law?

It is because there is no absolute inexorable inner link between motives and results. In social life, there are cases where motives and results are identical, but more often there are situations where they deviate. There are motives for thinking of doing a good job, but the results of practice are not as good as desired. Instances like this are extremely common. The following are some casual examples:

Thousands upon thousands of wars have taken place since the beginning of human history. Judging the subjective desires of the two belligerent parties, both of them wanted to be the winner. However, except for a few cases where the two belligerent parties broke even, one of the parties had to suffer a defeat. Can we infer from here that the original motives of those who were defeated were thoughts of being defeated? Obviously we cannot.

All parents love their children and expect them to grow up and become mature. However, the result of "taking good care of children" by some parents is nothing but cultivating bad habits of their children and, in some cases, may even lead their children to the road of degeneration and crime in later days. Can we make a conclusion on these grounds that the original motives of these parents were set to ruin their children? Obviously, we also cannot.

Speaking of our work, it is not unusual to see that we at first intended to do a good job for the masses, but the outcome of practice turned out to be not as good as expected, even a mess and harmful to the interests of the masses.

With regard to this situation, Engels said: "Men's wishes are seldom fulfilled as expected," and "the results of many individual wishes of the past were in most cases totally different from what had been expected and often turned out to be the exact opposite. Therefore, their motives were, in the same way, only subordinate to the results as a whole." ("Feuerbach and Origin of German Philosophy")

Why are motives and results sometimes not identical? The reason is not difficult to understand. It is because motives are men's subjective wishes initiating people to engage in certain activities. However, the development of things has its own law which is innate in things themselves and independent of men's will. Therefore, only at the time when plans and programs motivated by people are implemented in accordance with the law of the development of things can they succeed in practice and obtain the desired results. On the other hand, if the implementation of plans and programs does not conform to the objective law, they would not be able to achieve their goals and motives, and results will thus deviate.

From the above-mentioned, we can understand that there is really no absolute inexorable inner link between motives and results. Therefore, we must not regard the wording of the "theory of unity of motives and results of dialectical materialism" as a law nor judge the goodness of a motive only on the basis of the result of practice. Of course, motives are something in men's minds and belong to the subjective realm. However, all subjective things must be subject to the test of

practice. It is impossible to judge motives only in the light of one's declaration, but his activities must also be observed. We must listen to his words and watch his deeds. Yet, we must notice that there is a difference here: Judging whether a motive is good and honest is not completely identical with judging the correctness of an understanding. The former belongs to the realm of ethics, and the latter belongs to that of epistemology. The result of practice is the only criterion for testing the correctness of plans and programs for realizing motives. However, it is not possible to judge the goodness of one's motive only on the basis of one or several practices--one's activities as a whole must be observed. In not doing so but judging a motive merely on the basis of the result of one practice, it is in fact equivalent to denying motives. This is just the viewpoint of the mechanical materialists which Comrade Mao Zedong criticized in his "Talks." This viewpoint was the theoretical basis of inflating class struggles in the past. It was under the guidance of this viewpoint that many comrades, with the best of intentions, made mistakes or wrong statements and were criticized and handled as if they were evildoers. This led to the confusing of the people and the enemy and thereby brought catastrophe to us.

The words "we are the theorists of the unity of dialectical materialist motives and results" which Comrade Mao Zedong stated in his "Talks" can only be interpreted as demands set on ourselves. It is understandable so long as we can conscientiously grasp its essence. We, the dialectical materialists, not only observe motives, but attach particular importance to results. When we intend to do anything, we must at first have a good motive and a correct starting point. This is very important. However, we must not remain at this point, for results still have to be taken into account. This is even more important. We must not stress motives and disregard results. Ill motives, of course, will bring about harmful results. However, if motives are good but results are harmful, bringing about disaster but not well being to the people, they are worthless to the people no matter how good the motives are. We, the communists, by taking the interests of the people as our prime purpose, must integrate motives with results.

Integrating motives with results is a high demand. In order to achieve this goal, not only should we have a high degree of understanding of party spirit, but we also must have a correct line of thinking as well. We must proceed from reality, seek truth from facts and combine theory with practice in formulating our plans and programs. In the course of implementing these plans and programs, necessary amendments and supplements must be made in accordance with the actual conditions in order to perfect them. To set this demand on oneself and to make an effort to implement it is exactly the manifestation of adhering to the Marxist principle of combining revolutionary spirit with scientific methodology. It also demonstrates why we, the communists, are superior to the revolutionaries, statesmen and artists of other classes in history.

Due to various subjective and objective reasons, a great revolutionary may also commit gross mistakes and thereby cause a historical tragedy. Things like this are not seldom seen in history--even a great proletarian revolutionary was unable to avoid them. Immediately after it is pointed out in the "Resolution" that the errors

committed by Comrade Mao Zedong were the errors of a great proletarian revolutionary, it follows by pointing out that he "paid constant attention to overcoming shortcomings in the life of the party and state," and that "while making serious mistakes, he repeatedly urged the whole party to study the works of Marx, Engels and Lenin conscientiously and imagined that his theory and practice were Marxist and that they were essential for the consolidation of the dictatorship of the proletariat." All of these have proved that the motives of this old granddad were good and proceeded from the interests of the people. The very harmful social results were only due to the errors made in subjective understanding. Conscientiously summing up the profound lesson left to us by history will enable us to become more mature so that we can overcome any subjectivism and combine motives with results in order to do a better job in implementing the modernization construction.

9560

CSO: 4005/710

PARTY AND STATE

BOOK REVIEWED ON PENG DEHUI'S REVOLUTIONARY QUALITIES

Harbin HEILONGJIANG RIBAO in Chinese 6 Jun 82 p 3

[Book review by Huang Yiyong [7806 4135 1661]: "The True Nature of a Proletarian Revolutionary--An Appreciation of 'A Self-Account of Peng Dehuai'"]

[Text] Many fine revolutionaries memoirs have been published since the founding of the People's Republic, but rarely has there been an account of one's life that is done as simply and sincerely and in such a deeply moving way as "A Self-Account of Peng Dehuai." This is a unique revolutionary memoir which the editors compiled from the autobiographical materials Peng Dehuai wrote during the long period when he was being deeply wronged, "investigated as a special case," cruelly persecuted, and deprived of personal income. And yet, the book is filled with deep love for the party, the people and the country, a boundless passion for the revolutionary cause and communist ideals, fully revealing the true nature of a proletarian revolutionary. I believe that we should not only preserve it as valuable revolutionary history but should read it as a textbook on life. Its wealth of revolutionary content cannot all be set forth in this short piece. I will only discuss briefly my appreciation of Comrade Peng Dehuai's fine qualities as revealed in the memoir.

First, a revolutionary spirit that ever forges ahead. Traveling on the rough, tortuous road of the revolution, Comrade Peng Dehuai rose from an unknown soldier to become a general and a marshal commanding tens of thousands of troops in the revolutionary ranks. In times of success, he was never arrogant, never content with temporary ease and comfort, and never rested on his record of merits. In times of adversity, he was never pessimistic, never tried to take the easy way out, never cringed, and never stooped to compromise. His consideration from first to last was the people's interests and not personal fortune or misfortune, personal safety or danger. He was not bowed by hardship and difficulty, or scared by raging gunfire. He could not be bought by high posts and handsome salaries or bowed by ruthless persecution. He roared on along the revolutionary track like a locomotive. This spirit of a true man, uncorrupted by wealth and high ranks, unmoved by poverty and lowliness, unsubdued by force, fully expressed the ever forward-moving revolutionary spirit of an outstanding proletarian revolutionary. The source of this spirit was a fervent dedication to the people's revolutionary cause and communist ideals. Nor was this a spontaneous and inborn spirit. In his

"Self-Account," Comrade Peng Dehuai spoke feelingly of the enlightening education he received from Comrade Duan Dechang, who recommended him for party membership, about how Comrade Mao Zedong lent him Marxist-Leninist books to read and helped him understand and apply revolutionary theories. He was able to persist in the correct political direction at crucial moments precisely because he combined the study of Marxism-Leninism with revolutionary practice and never ceased improving his theoretical understanding.

Second, a class feeling of clear-cut love and hate. Born to a poor family, Comrade Peng Dehuai spent his childhood and young adult days in cold and hunger, as a buffalo boy, a child laborer, and a dike worker, ruthlessly exploited by rich peasants and capitalists. The experience instilled in him a simple class feeling. As a low-ranking officer in the Hunan army, out of a clear-cut class love and hate, he secretly ordered one of his men to execute a despotic landlord who savagely oppressed the people, ridding the people of an evil. Later he came to understand that "killing one or two persons was not of much help in solving the problem." He never resorted to assassination again. But his class feeling of clear-cut love and hate ran through his whole life.

He was stern as steel toward the enemy and all reactionaries, always giving tit for tat. He had great love for the people, never forgetting to work in their interest. Providing political education to the rank and file in the army in the early days, he put forth the slogan: "We eat what the peasants grow and wear what the workers make. The workers and peasants provide us with food and clothing, so we must serve the workers and peasants." During the Great Leap Forward, out of deep concern for the people's suffering, he criticized the tendencies of "boasting" and "prematurely calling for communism." Comrade Peng Dehuai showed even greater love and care for his comrades and comrades-in-arms, closely linking himself with their fate. He was magnanimous and understanding even when unjustly accused and injured. A vivid example is his attitude toward Comrade Mao Zedong. As the resolution of the Sixth Plenary Session of the 11th Party Central Committee pointed out, during the latter part of the Lushan meeting, Comrade Mao Zedong launched an incorrect criticism and repudiation of Comrade Peng Dehuai, and at the Eighth Plenary Session of the Eighth Party Central Committee, he initiated an erroneous resolution concerning "the antiparty clique of Peng Dehuai, Huang Kecheng, Zhang Wentian and Zhou Xiaozhou." As a result, for a long time Peng suffered injustice, even ruthless persecution, under such labels as "anti-party" and "Right opportunist." In his 1962 "80,000-word letter," and materials written later, Comrade Peng Dehuai appealed his case, but he harbored no grudge against Comrade Mao Zedong and had only love and esteem for him. He fully affirmed Comrade Mao Zedong's singular contribution to the Chinese revolution. Such largeness of mind and noble sentiment is indeed most commendable.

Fifth [as published], a scientific attitude of seeking truth from facts. In his "Self-Account," Comrade Peng Dehuai persists in a viewpoint of "one divides into two," discussing both achievements and shortcomings, neither exaggerating nor belittling, not ignoring minor aspects while stressing the mainstream, neither boasting about himself nor underestimating his own

capabilities. For example, when summing up the experience of the "campaign of the 100 regiments," he points out that the campaign was a great victory which annihilated and disintegrated large numbers of Japanese and puppet troops, disrupted enemy transport and communications, destroyed many enemy and puppet forts in communist-held bases, recaptured many county towns, and captured huge quantities of materiel, thereby greatly boosting the reputation of the communist-led anti-Japanese army, further inspiring the people's confidence in final victory, striking blows at the Japanese invaders' scheme to lure their opponents into surrender and at the capitulationists' rumor-mongering and vilification of the Communist Party and the Eighth Route Army.... While fully affirming the achievements of the campaign, Comrade Peng Dehuai also points out two important mistakes in the campaign--a wrong estimate of the direction of attack of the Japanese troops and some recklessness in the latter part of the campaign--and assumed leadership responsibility for the negative effects resulting from the mistakes.

Comrade Peng Dehuai's scientific attitude of seeking truth from facts with regard to both achievements and mistakes shows not only a communist's high sense of responsibility toward the party and the revolutionary cause, but also fully shows the proletarian revolutionary's spirit of persisting in truth, correcting mistakes, being open and aboveboard, completely selfless and impartial.

We will always remember and learn from Comrade Peng Dehuai, not only because he rendered meritorious service to our party, state and army, but also because he was a model in upholding the four basic principles, a great fighter who gave his all until his dying day.

We will always remember and learn from Comrade Peng Dehuai not because he was a saintly "perfect person" but because he was "a noble person, a pure person, a moral person, a person free of vulgar tastes, a person who was of value to the people"!

9924

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PARTY AND STATE

GREATER USE OF CHINESE-MADE GOODS URGED

Beijing RENMIN RIBAO in Chinese 5 Jun 82 p 5

[Reader's Forum: Article by Ding Fucun [0002 4395 2625] of the Political Department of the Wuhan Air Force: "Use More Chinese Goods"]

[Text] A recent newspaper item reports that in a deal closed in Beijing on high-pressure polyethylene, the importer was a Chinese enterprise, the exporter was also a Chinese enterprise, and a foreign firm acted as an agent for this transaction and reaped a profit without lifting a finger. The report gives much food for thought.

To speed up the progress of the four modernizations program, it is necessary to import needed new technologies, new equipment, and a certain amount of consumer goods in order to be able to learn from the strong points of others to make up for our own shortcomings. But in this process, certain weak-minded people let their blind worship of things foreign get the better of them. They effectively helped dump foreign goods in China. They put up big advertisements for foreign firms, and import a great deal of goods which China can produce but which are slow-selling abroad. Some people believe that anything foreign is good, making no distinctions whatsoever. They worship foreign goods, scramble for imported goods, go crazy at the sight of foreign goods, pride themselves on possessing foreign goods, and, to get hold of foreign goods, would sacrifice national and personal dignity, caring nothing about national pride or dignity.

For Chinese to despise Chinese goods is to destroy our own morale and boost other people's arrogance. It pollutes and poisons the Chinese national spirit. Lu Xun once criticized sharply the blind worship of everything foreign of a certain person who said that "even the moon is fuller abroad." These days this type of thinking is again rearing its head. We should give it full attention. To say that our economy is lagging behind others does not mean that everything in our country is backward. There are plenty of Chinese-made goods that are high in quality and low in price. To say that some foreign products are advanced does not mean that everything abroad is advanced. Witness this figure from a store in Shenyang: Only 1.6 percent of the 500 Shanghai-made TV sets sold by the store were returned for repairs, a rate much lower than is the case with imported TV sets. There are many similar examples.

In the history of the Chinese nation, there were many proud and noble-minded people who loved their country, who were unbowed by poverty, who preferred native things to foreign things. In the ranks of the proletarian revolutionaries, it is a proud tradition to work hard, live plainly, and use more Chinese-made products. Our esteemed and beloved Premier Zhou Enlai wore a Chinese-made wristwatch all his life. Martyr Fang Zhimin, who lived frugally and simply all his life, said that for the success of the party's cause, he would rather swallow coarse grain husks and plant roots than eat a sumptuous Western meal. We should carry forward this patriotic spirit and the spirit of hard work and arduous struggle. We should put national interest first, regard Chinese-made goods correctly, and use more of them.

9924

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PARTY AND STATE

PARTY WORK IN CHENCUN BRIGADE, DINGXING COUNTY PRAISED

Shijiazhuang HEBEI RIBAO in Chinese 24 Jun 82 p 3

[Article by Zhang Bingzhong [1728 0014 0022] and Zhen Dengshan [3914 4098 1472]:
"'Because We Are All of the Party'--The Achievements of the Party Branch of
the Chencun Brigade of Dingxing County, Uniting as One for the Good of the
People"]

[Text] Every Communist Party member and party cadre must remember at all times
the slogan "we are all of the party." Being of the party, we must uphold party
character and party principles, correct the party style and wholeheartedly work
for the glory of the party and for the good of the people. The "members" of
the party branch of the Chencun Brigade of Dingxing County are doing just this.

"Being of the Party, We Must Make Concerted Efforts To Unify"

There are five members of the party branch of the Chencun Brigade. For several
years now they have cherished unity as one loves and protects one's eyes. When-
ever they find themselves at odds, and it is easy for contradictions to arise,
whenever any branch member criticize the party branch and it would be easy to
raise mutual complaints, the "members" of the party branch will always sit down
together, study the sections of the "party constitution" and the "Guiding
Principles" that deal with strengthening party unity. They will discuss the
importance of unity and the harm of not being well unified from the perspective
of the four modernizations, examine the factors causing disunity and solve those
problems which create it as they arise.

In order to strengthen unity, the "members" of the party branch, in their work,
seriously avoid "one person laying down the law" and instead uphold collective
leadership; do not make the mistake of liberalism, but uphold the face to face
exchange of opinions; and do not distinguish those on the inside from those on
the outside, but uphold mutual aid and support in work. Liu Zhendong [0491
2182 2639], the secretary of the party branch, is very cognizant of respecting
the collective leadership of the party branch committee--when they research
problems, he dares to uphold correct viewpoints, but is also courageous in
abandoning his own mistaken ideas. He seriously listens to the opinions of all
party branch members and allows everyone to have his full say. Last year after
the summer harvest, in discussing what sort of system of production responsi-
bility to implement, Liu Zhendong felt that a system of complete job responsi-
bility [responsibility for a task until it is completed] was best. The majority

of branch members agreed with him while a minority held a different opinion. In this situation, the majority suggested that they: "Decide between the two views by a show of hands." Liu Zhendong said: "Whichever form can better mobilize the initiative of the masses should be implemented. Let's hear what the masses have to say, then decide!" They went among the masses and listened extensively to their ideas, and held several mass meetings, brigade cadres' conferences. At the end, based on the majority's opinion, the party branch decided to implement a [ji [0415]] unified responsibility system that links planned output with remuneration. Liu Zhendong gladly abandoned his idea and went along with the resolution of the party branch. He and the others worked together in researching [ji [0415]] unified concrete measures to see that the systems of responsibility are continually improved. The members of the party branch have clearly delineated jobs, but divided labor does not mean a divided family, and they support one another. During spring planting of this year, Brigade Chief Liu Chunsheng [0491 2504 3932] who was given responsibility for production was extremely pressed in his work, having to handle both grain irrigation and preparation for planning and sowing the cottonfields. Realizing the situation, the other branch committee members all took it upon themselves to do their own work in their spare time and to work from dawn to dusk helping the production teams handle their production and solving concrete problems so that in only 10 days time all 1,570 mu of wheat was irrigated.

The "members" of the party branch maintain mutual support and understanding in work and also work at showing mutual concern and consideration in life. When Liu Zhendong's wife contracted hepatitis, undergoing a long period of treatment entailing quite a lot of medical costs, the commune decided to issue him 30 yuan in relief funds. Upon receiving the money, Liu Zhendong did not go to his own home, but to the home of Deputy Secretary Liu Baolin [0491 0202 2651] saying, "You have many children in your family and few laborers, so the commune decided to give you 30 yuan in relief funds." Having spoken, he laughingly gave the money to Liu Baolin. In the evening, Liu Baolin could not sleep, thinking: The secretary's wife is sick and they have spent a lot of money. He is having more difficulty than I. I should give him the money. The next day, he took the 30 yuan to Liu Zhendong. The two pushed the money back and forth, but Liu Zhendong was adamant in giving it to Baolin. When Baolin learned that these funds were originally given to Liu Zhendong, he said with great feeling: "Our party secretary never gives a thought to his own difficulties, but those of others he remembers very clearly."

"Being of the Party, We Must Consciously Resist Unhealthy Tendencies"

Members of the party branch often say: "Accepting bribes and favoring friends and relatives are not part of the Communist Party work style. Being of the party, we must have correct party style."

In the past, although the party branch of the brigade stipulated that improper tendencies be resisted, some comrades continued to feel that accepting a meal or a pack of cigarettes was a matter of common social intercourse, a matter of uniting with the masses and strengthening emotional bonds, and could not be considered a violation of party regulations. Because of this, resisting the practice of accepting what is offered was not undertaken conscientiously enough.

Party Secretary Liu Zhendong felt that if this continued, it would cause bad feelings among the masses, damaging the party work style and weakening the fighting capacity of the party. Prior to the Spring Festival this year, he called the branch committeemen together to study and carry out criticism and self-criticism. These "members" have an excellent tradition of mutually criticizing, speaking directly, with no one haggling and everyone feeling that this is done to "cure the sickness and save the patient." This time, everyone centered on the problem of accepting gifts, speaking out face to face, bringing up examples, discussing dangers, seeking origins and establishing measures to put a stop to things. Following this, a mass meeting was convened where Liu Zhendong represented the branch committee in investigating cases in which resistance to the tendency to accept gifts had not been thorough enough, made serious self-criticism and publicly announced that on New Year's Day and other festivals or when commune members have weddings or funerals, or build houses or apply a residential lot no one is permitted to invite cadres to join festivities, and if they are invited, they will not attend.

Changing an old custom or habit is not an easy thing to do--it requires determination and willpower. When applying for a residential lot, commune members Liu Fengqi [0491 7364 2978] gave Liu Zhendong and two other brigade cadres 8 feet of cloth each. The three of them each returned the cloth and told him: Matters that should be done will be done without gifts being sent; matters that should not be done will not be done even if a doll of gold is given. We have established a regulation and it is only right that you help supervise and see that we obey it. How can you continue to do things which violate the regulation? Liu Fengqi admitted his error and happily said: "I have complete faith in the way the party branch handles matters." The party branch also raised this example at the commune meeting and repeated its request that everyone work together to observe regulations, cooperating and supervising the party branch in correcting party style.

The offering of gifts has been put to a stop and, similarly, the party branch does not show favor to friends and relatives. This brigade has a brick kiln and sells thousands of bricks outside the brigade. One day the brother-in-law of Brigade Chief Liu Chunsheng thought he could buy a few bricks at a bargain rate. Liu Chunsheng told him, "If you want to buy bricks, then you go and do so. Discuss the price based on the quality and pay what it costs. I can't save you a penny." His brother-in-law replied; "It is no wonder that the people of the neighboring villages say you are unbending. It is completely true." Liu Chunsheng said: "Because we are party members, we must be impartial in dealing with everyone. Operating through back doors, showing favoritism and profiting ourselves at public expense are things we do not do."

"Being of the Party, We Must Wholeheartedly Serve the People"

Members of the party branch often say: "The people allow us to be cadres, and therefore we should work for the good of the people. If we do not do some good things for the masses and do not acquire some property for the brigade, then we feel uneasy. Because we are of the party!" Owing to just this lofty sense of responsibility, they have done many good things for the masses in recent years.

In recent years, along with the implementation of the party's policies, production has greatly developed, the standard of living of commune members has clearly improved and more and more new houses have been constructed. In order to reduce the burdens on the people, the party branch, in accordance with the views of the masses, organized all of the brigade's masons and carpenters into a "For the People Capital Construction Team." This capital construction team took charge of the construction of buildings for every household and commune member in the entire brigade, with the brigade keeping unified track of work points. When houses are being built, first, no meals need be provided and, secondly, no cigarettes need be prepared. One need only pay construction costs and meet the stipulations of the system which none are allowed to violate. In this way, the burdens on commune members have been greatly reduced. In the past, in building a 3 room house, a person would spend 300 yuan just on food, wine and cigarettes. Now, a person need only pay 70 yuan in construction costs to have the home built.

They are carrying out a low cost medical care system. When a commune member of this village receives medical treatment, he only pays for the wholesale price of medicines. Remuneration for medical personnel, purchase and depreciation costs of medical equipment and other costs are all born by the brigade. Commune members have small ills treated easily and large ills treated promptly. They all say: "The brigade has built us a village of safety and long life."

They are developing brigade sideline industries. The brigade has built a brick kiln, an orchard, a rug factory, and a knitting mill, and the net income from sideline productions last year was 20,000 yuan. Now, they are actively preparing to build a chicken farm, creating even more benefits for the people.

They show concern for commune members and reduce their worries. "Members" of the party branch are concerned with every household. Liu Laozhi [0491 5071 4160], an elderly commune member with no family, is weak and frail. The brigade arranged for him to work in the orchard doing the light tasks he is up to, allowing him to receive standard labor remuneration. When he falls sick, the "members" of the party branch take turns seeing to his needs and watching over him. Brigade Chief Liu Chunsheng has several times used his own money to buy apples and canned goods for him. Before he died, the old man repeatedly said something along the lines of: "The people in our party are just so good." Liu Fang [0491 5364], an ex-serviceman, is old and weak, and his household includes his mother who is more than 80 years old, a widowed daughter-in-law who has emotional problems and 3 nephews and nieces who are still very young. They have difficulty with their material life. The party branch saw to it that the Communist Youth League branch organized the young league members to fetch water, sweep the yard, remove and clean bedding and take responsibility for the farm work of the family. There was one youth who was not sufficiently respectful to the mother, and Brigade Chief Liu Chunsheng instructed this youth on several occasions, patiently teaching him the principle of respecting elders and teaching him the principle of respecting elders and teaching him to "change his bad habits and establish new practices." This youth made a fast turnabout and now is respectful of the elderly at home and respectful and considerate of the elderly and of children outside the home. Upon meeting people, the youth's mother says: "The party branch has given me a good son."

Because "members" of the party branch hold in mind the noble idea, "we are of the party," their ideological work style is firm and they bring forth a good village style and social style among the people. In recent years, none of the more than 400 households in the brigade have engaged in gambling or in speculation without following a proper occupation, have taken over land for building, or have damaged the collective's trees or public property. Neighbors are friendly and the cadres and the masses are united. Production continues to increase and the collective economy grows stronger daily, with an average per capita income last year of 178 yuan.

9705

CS0: 4005/1009

PARTY AND STATE

MODEL WORKERS CONFERENCE HELD IN LIAONING

Speech by Li Huang

Shenyang LIAONING RIBAO in Chinese 11 Jun 82 p 1

[Speech by Comrade Li Huang [2621 5435], secretary of the Liaoning Provincial CCP Committee, at model workers conference in Liaoning on 10 June 1982]

[Text] Comrades:

This conference of outstanding workers of the entire province is about to be concluded. On behalf of the provincial CCP committee and the provincial government I offer congratulations and respects to our comrades who have attained the glorious title of model worker, advanced producer, advanced worker and advanced collective! Congratulations on the complete success of the conference!

This conference reviewed the high level of socialist consciousness and the selfless enthusiasm for work displayed by the vast ranks of cadres and the masses on every battlefield throughout the province in struggling for ever greater advances in the construction of the socialist material and spiritual civilizations of our province and also the rich fruits that have been reaped. At this conference, we not only exchanged experiences, but also appealed to the people throughout the province to study and catch up with the advanced and to make more contributions to the task of socialist modernization construction. After this conference, in every locality and on every battlefield there will be more widespread and penetrating enthusiasm for comparing, studying, catching up with, helping and surpassing the advanced, which will inevitably give tremendous impetus to all kinds of work throughout the province.

Our party and government have historically placed great emphasis on the role of advanced figures and advanced models. In the early years of nation building, Comrade Mao Zedong praised the model workers in industry, agriculture and the military for being models for all Chinese peoples, the advanced core promoting victory in all aspects of the people's enterprises, the reliable support pillar of the people's government, and the bridge connecting the people's government and the vast masses. Recently, the party Central Committee forwarded the "Report on Fostering the Movement for Using Advanced Figures To Promote Studying and Catching Up With the Advanced" of the All

China Federation of Labor Unions, the Central Committee of the Communist Youth League and the All China Women's Federation, and emphasized: "The advanced model figures on every battlefield are the glorious warriors advancing at the forefront of the times. Their advanced thinking and model behavior is a force promoting the continuous development of the socialist modernization of our nation." The advanced model figures commended at this conference are the glorious warriors advancing at the forefront of the times. Their advanced thinking and model achievements are full of the characteristics of the times: they all possess a high level of socialist consciousness, noble patriotic thoughts, an intense sense of responsibility as masters of the nation and a spirit of selfless labor and devotion regarding the four modernizations and the revitalization of China, and in every construction task they fulfill their roles by taking the lead, being mainstays and acting as bridges. In ordinary positions they make extraordinary contributions. They are models in the construction of socialist material and spiritual civilizations and are examples worthy of study for the people of the entire province.

Widespread, penetrating and prolonged development of a mass movement to study and catch up with the advanced, guiding and promoting more and more people to respect and emulate advanced model figures, and utilization of the advanced thinking and communist spirit of advanced figures and collectives to teach people--especially youths--to be idealistic, moral, cultured and disciplined are important elements in the construction of socialist material and spiritual civilizations and are long-term tasks and important links in ideological political work. Party committees, governments and mass organizations at every level must include these tasks on their agendas and firmly and persistently take hold of them. Following this conference, throughout the province, we must use every form of propaganda to publicize widely and in depth the achievements of advanced model figures so that every household and every individual is aware of them, creating a strong public opinion of respect and support for the advanced and a social practice of working for the glory of the advanced, contributing gloriously to the four modernizations, and reversing the erroneous tendencies in some areas of being jealous of the talented and able and of isolating and attacking advanced figures. We must regularly compare, assess and commend work and forcefully spread advanced experiences by extending the advanced techniques and experiences achieved by the small number of advanced figures to the large number of personnel in similar enterprises and industries, seeing to it that the movement to study the advanced is grounded in reality and has a real effect.

The provincial CCP committee and the provincial government hopes that every labor model, advanced producer, advanced worker and representative of advanced agricultural collectives will move forward while upholding the principle that one divides into two--that is, seeing both his own strong points and his own weak points and realizing that there are other mountains, other men. The advanced and the backward stand relative to one another and can mutually transform each other. If the advanced are self-satisfied and relax their efforts, then, without advance, they will backslide and become backward; if the backward are dissatisfied in their backwardness and give straightforward pursuit, then they will eventually be in front. We hope that the advanced model

figures and the advanced units can pass the tests of acclaim as well as of difficulty and continue to work hard, advance even further, and constantly make new contributions. At the same time, we hope that those comrades who are presently in the middle or downstream areas will take the advanced figures as models and move straight ahead in rapid pursuit. We hope that even more labor models, advanced producers, advanced workers, guerrillas on the New Long March and Three Eight Red Banner carriers, and even more advanced units surge forward from every battlefield throughout our province and that more and more people join the glorious ranks of the advanced elements.

Comrades, our task in the latter half of this year is an arduous one. At the beginning of the year, the enlarged meeting of the entire committee of the provincial CCP committee and the Fourth Session of the Fifth Provincial People's Congress put forward the struggle goals for the entire province. Agriculture should strive for abundant overall harvests and industry should achieve a down-to-earth, unexaggerated rate of growth. All means must be used to increase production construction and economic results in the area of commercial circulation. Each task must see new development, and party style, social practices and social order must see an obvious turn for the better. Whether or not these demands can be realized depends on the effort we put forth in the latter half of the year. Work in the latter half of the year should be performed better than in the first half. Every area, every department and every unit must seriously inspect and summarize the work of the first half of the year, add to their achievements, overcome shortcomings, research new conditions, solve new problems and get a firm hold on the realistic implementation of measures. In order to do well in the adjustment of enterprises and improve economic results, the provincial CCP committee and the provincial government feel the need to arouse the masses to firmly combat waste. Shenyang, Fuxun and other cities, and the Anshan Iron and Steel Works and units in other enterprises have done so with good results. At present, in the areas of production construction and circulation and in other areas waste is widespread and serious. In some places it is startling. Because of this, the potential for and significance of resolutely combating waste is very great; first, we can reduce damage to the nation's property, increase resources and improve economic results; second, we can fill holes, perfect systems and hasten the improvement of enterprise management; third, we can teach the vast number of workers to build and raise their sense of responsibility as masters of the nation, to uphold the excellent tradition of arduous struggle, and to cultivate the excellent habit of being hard working and frugal. In combating waste, we should further promote the development of activities that increase thrift and increase income while reducing expenditures. Each labor model, advanced producer and advanced worker must play a great role in this area. We hope that the comrades who have attended this conference will take the spirit of the conference with them when they return home and lead the vast masses in arousing an enthusiastic tide of socialist competition in comparing, studying, catching up with, helping and surpassing the advanced, one which takes improving economic results to be the focus, and will struggle hard to complete each 1982 task, make a breakthrough in our work in Liaoning, and promote the construction of the two civilizations!

Editorial on Conference

Shenyang LIAONING RIBAO in Chinese 11 Jun 82 p 2

[Text] The Liaoning Provincial Conference On Advanced Collectives, Labor Models and Advanced Producers (Workers) has concluded. This was a distinguished gathering of outstanding workers on the largest scale and with the widest representation in recent years and was a tremendous event in the political life of the people of the entire province. We offer our most lofty respects and enthusiastic congratulations to the advanced model figures and advanced collectives on every battlefield throughout our province!

Social development is a continuous process of the advanced leading the backward and the advanced replacing the backward. At every stage of social development, there is a group of advanced elements who reflect the spirit of the times and move at the forefront of the times. Labor models and advanced producers (workers) are just such advanced elements. They are the excellent representatives of the advanced production forces, and models of the socialist spirit. Since the establishment of the nation, numerous advanced model figures, such as Meng Tai [1322 3141], Wang Chonglun [3769 1504 0243], Wu Jiazhu [0702 1367 2691], Hu Yuxi [5170 3768 3886], Tong Yulan [0157 3768 5695], and Han Xiufen [7281 4423 5358], have surged from the battlefronts of our province--heroes abounding, sparkling as the stars above. These comrades receive the respect of society and become objects of study for the masses. Following the lead of these people, the activities of measuring against the advanced, studying the advanced and catching up with the advanced have continuously penetrated throughout the province, forcefully promoting the development of the task of socialist construction.

During the 10 year period of unrest, the excellent social practice of studying and catching up with the advanced met with serious sabotage. In recent years, although we have quelled chaos and restored order, we still cannot say that the evil effects and negative influences that this sabotage created have been cleanly eliminated. At present, in certain areas and departments, a situation exists in which right and wrong and merit and demerit are not clear, in which advanced model figures have not received the recognition and support they deserve, in which the atmosphere among the masses of studying and struggling to become advanced has been rarefied and in which, among a portion of the masses, it is considered neither glorious to be advanced nor shameful to be backward. Some people who are influenced by old thinking and old habits or who have ulterior motives "take aim at the lead birds" and use every means to isolate, mock and take satirical stabs at advanced figures in order to make things difficult for them. This sort of thing is extremely improper and should be given attention. The leading comrades at every level must, with a high sense of political responsibility, proudly uphold the advanced and, with heartfelt enthusiasm, show total concern for the advanced figures politically, ideologically, in their work and in their lives, and protect them. We must patiently teach the masses to treat advanced figures correctly and to struggle against all attacks against advanced figures, creating a custom of glorifying the advanced, of everyone respecting and studying the advanced and of struggling to become advanced. In regard to those who do not seek to advance

themselves jealousy and flagrant zealous criticism of the advanced, we must forthrightly carry out criticism and education; individual instances of willful slander and attacks on advanced figures must be dealt with seriously. Once correct tendencies have been established, then the move to study and catch up with the advanced and to make new contributions toward the four modernizations can be penetratingly and persistently developed.

The advanced thinking and experiences of advanced figures are precious social resources. Commending and publicizing the advanced is just for the purpose of promoting everyone to study, catch up with and struggle to become advanced, and of making the advanced thinking and experiences of advanced figures the thinking and behavior of even more people. It is a general launching on every battlefield of the "three passions--be a master, build new merit, establish new customs" movement, quickening the pace of construction of the material and spiritual civilizations. We must study the vigorous, forge-ahead spirit of the advanced figures with which, in the construction of the two civilizations, they selflessly labor with lofty patriotic sentiments and an intense sense of responsibility as masters of the nation, their hearts untainted by desire for money, their wills unbent in poverty and their actions unobstructed by difficulties; study their spirit of ceaselessly scaling the heights, transforming their limitless passion for the party and the motherhood and resolute belief in Marxism-Leninism and Mao Zedong Thought into hot-blooded enthusiasm brought about reserve to the arduous struggle, fierce study and bold creation in the four modernizations construction; study their ideological character of being mindful of the overall situation in production and work, of thinking of others before themselves and foregoing private desires, of deriving joy from helping others, of rushing to bear the greater burdens and of wholeheartedly serving the people; and study their excellent workstyle of studying the advanced and aiding the backward where they find them, of intimately living with the masses and of becoming the models and understanding friends of the masses. We must be like them in "comparing ourselves with the advanced and imploring the advanced to be our teachers," forming an excellent political atmosphere of comparing, studying, catching up with, helping and surpassing the advanced and allowing the brilliant communist ideology, workstyle and experiences that shine in the persons of the advanced figures to bring forth blossoms throughout the province, seeing to it that our people become idealistic, moral, cultured and disciplined.

This conference was one at which we reviewed our achievements, commended the advanced and exchanged experiences; a mobilization and pledge-taking conference convened to penetratingly launch the movement to study and catch up with the advanced and to establish new merit in the four modernizations. After this conference, we must move ahead in urging the people of the entire province to arouse their revolutionary spirit and, taking the advanced figures as models, to launch a widespread, penetrating and prolonged mass movement to study and catch up with the advanced and to establish new merit in the four modernizations. We hope that the labor models and the advanced producers (workers) move forward while upholding the principle that one divides into two, enduring through tests of both acclaim and difficulty, humbly studying and developing their functions of taking the lead, being mainstays and acting as bridges, uniting and leading the comrades around them,

pressing everyone to move forward and progress together, developing a new situation in the work of Liaoning in order to seize new victories in every item of work in 1982 and making even greater contributions toward the construction of high-level socialist material and spiritual civilizations.

9705

CSO: 4005/980

PARTY AND STATE

CADRES URGED TO MAINTAIN IDEOLOGICAL PURITY

Communist Ideological Education

Harbin HEILONGJIANG RIBAO in Chinese 9 Jun 82 p 3

[Article by Yun Tai [6663 3141]: "Persist in Communist Ideological Education"]

[Text] An important task in the building of a socialist spiritual civilization is to educate our people to become a people who have ideals, morality, culture and discipline. Many things have to be done to accomplish this task, but an important one is to persist in educating people in communist ideology. Owing to the 10-year upheaval, the people's political beliefs, moral concepts, ideological sentiments, and social mores have been seriously disrupted. Since we adopted the open door policy and the policy of enlivening the economy, a number of people have been corrupted by the capitalist ideology and fostered such unhealthy tendencies as individualism, benefiting oneself at the expense of the public, and the pursuit of money. Therefore, it has become especially important and urgent to persist in educating the people in communist ideology.

Some comrades argue that since our country is a socialist society, at the present time we can only talk about socialist principles, and should not advocate communist ideologies and morals. This is wrong. To be sure, in the socialist period we must carry out socialist policies; especially in the matter of distribution, we must practice the socialist principle of "from each according to his ability, to each according to his work," or we would be seriously disrupting the development of the forces of production. But if we do not educate the people in communist ideology and morality, but only guide people to be content with living a comfortable life themselves, "working as much as one is paid," then how is this kind of socialism different from capitalism, and how do we expect to move on to the communist period? Actually our party began propaganda on communism way back during the democratic revolutionary period and used communist ideology to educate and bring up thousands of people. Many revolutionary martyrs and older-generation revolutionaries joined the revolution because they had a lofty ideal of communism in their hearts. They fought hard and courageously, carrying on the tasks of their fallen comrades, ready to give up everything they had, even their precious lives. Today, we have many Communist Party members and many advanced model workers who are engaged in communist labor every day, every month and

every year. Why shouldn't we praise and publicize their largeness of mind, their noble character, and their advanced thinking so that the masses of the people will be able to share this precious spiritual wealth?

Some other comrades argue that since our economy is still relatively undeveloped, we lack the material foundation for publicizing communist ideology. They say that when production has developed in the future, people's spiritual outlook will naturally change. This way of reasoning is also one-sided. Marxism has always held that advanced thinking does not emerge spontaneously, and only through propaganda and education will communist ideology and morality be understood and accepted. Production in the capitalist world today is quite developed, but it has not brought a spontaneous development of communist ideology and morality. On the contrary, the people there can only center their ideology around egoism, and human relations are openly money relations. Here in our country, although our economy is still relatively backward, the spiritual outlook of the great masses of the cadres and people is much better than that in the capitalist world, because we have a superior economic and political system and because we persist in educating the people in communist ideology. This was especially true during the period between the founding of the People's Republic and the "cultural revolution," when our people exhibited firm political faith, high ideological consciousness, fine moral sentiment, and harmonious human relations. It was a state of affairs admired by people all over the world.

Still other comrades think that persisting in communist ideological education is to practice "Leftist" ideas, to believe in the "omnipotence of the spirit." This is muddled thinking. We are advocating communist ideology while implementing socialist policies. There is not a shadow of "Leftism" or "omnipotence of the spirit" in it. The demarcation line should be drawn not at whether to persist in communist ideological education, but at not adopting policies that go beyond the present stage of historical development and the level of ideological consciousness of the majority of the people.

Training of Cadres

Harbin HEILONGJIANG RIBAO in Chinese 9 Jun 82 p 3

[Article by Du Chuanyou [2629 0278 0645]: "Cadres Must Be Convinced First in Ideological and Political Work"]

[Text] Who should be convinced first in ideological and political work? This is a very important question. For a long time there has been a misconception among a substantial number of our comrades who think that ideological and political work is aimed only at the masses. This is a one-sided idea. To be sure, ideological and political work includes the education of the masses, but this is not the primary task. The first thing to do in ideological and political work is to convince the cadres.

Throughout the history of our party, ideological and political work has always been aimed first at convincing the cadres. This was especially true during historical turning points. On the even of the nationwide anti-Japanese

war, our party set up the Anti-Japanese Military and Political University to train cadres and lay the ideological and political foundation for the anti-Japanese war. The 1942 rectification campaign in Yanan was first launched among the high-level cadres and aimed first of all at convincing the cadres. During the transition period from new democracy to socialism, in arming the whole party with Mao Zedong's thinking on revolutionary change, the first thing we did was to convince the cadres. It can thus be seen that convincing the cadres first has always been a fine tradition in ideological and political work. We are now at a historical turning point. The Party Central Committee has completed the historical task of setting the guiding ideology back on the right track, but in the political, economic and cultural fields, not every unit has completed its task of setting things right again. We must work to bring the people's thinking further in line with the party's line, principles and policies formulated since the Third Plenary Session of the 11th Party Central Committee. So it is even more important to do a good job of educating the cadres first.

The positions cadres occupy determine the need to educate them first in ideological and political work. Our party is a ruling party, and the cadres are all in positions of leadership. They are responsible for organizing the implementation of the party's line, principles and policies. They are the ones who will answer the people's questions and solve their problems. Therefore, the level of their ideological understanding has a direct effect on how well the people's ideological problems are solved. People often say: "One village follows another village; one household follows another household; commune members follow the cadres." "Snipping the wick of an oil lamp lights up a whole area." As a general rule, once the ideological problem of the leadership in a locality or a unit has been solved, then the ideological work among the masses in that place or unit will be easy. The actual implementation of the party's important policy decisions since the Third Plenary Session of the 11th Party Central Committee proves this. Wherever the cadres have thought through and accepted the principles of the Central Committee, the work there will be smooth, creative and developing; wherever the cadres themselves resist the principles of the Central Committee, it will be hard to implement the party's policies there and a lot of problems will arise. Therefore, only by educating and convincing the cadres first will there be leaders and organizers to implement the party's policies, and bridges for doing ideological and political work among the masses.

The present state of mind of the cadres also requires that we educate and convince the cadres first in ideological and political work. Our country has succeeded in shifting its strategic priorities. The great majority of our cadres endorse and support the party's line, principles and policies formulated since the Third Plenary Session of the 11th Party Central Committee, and they enjoy prestige among the masses. But there are also a number of cadres who question these in varying degrees. Politically, some cadres have not yet freed themselves from the shackles of the "Left" ideology; they cannot understand or are against the present open door policy and the policy of enlivening the economy. Other cadres have developed a tendency of bourgeois liberalism. In ideological style, some cadres have been seriously affected by anarchism and bourgeois individualism. Their common characteristic is:

their deeds do not match their words. They are poor at uniting with other comrades, yet they demand that the masses unite well. They practice deception themselves, yet they demand that the masses seek truth from facts. They secretly work for private gains, yet they exhort the masses to work in the spirit of masters of the country. They play favoritism and do things "through the back door," enjoying various kinds of special privileges, yet they tell the people under them to improve their party style and people style. They admire the bourgeois way of life, yet they lecture the masses on resisting corruption by bourgeois ideology. In so doing, they undermine the party's work style, harm the party's image, and impede the progress of the four modernizations program. That these problems exist among a small number of cadres is an important reason why the same problems exist and develop among the masses. It is also a major stumbling block to the implementation of the party's line, principles, policies, and to a basic change for the better of party style and people style. Therefore, to convince the cadres is a prerequisite and condition to convincing the masses. When we have done a good job of ideological and political work with the cadres, our success will be assured.

9924

CSO: 4005/950

PARTY AND STATE

SUPPORT OF PEACEFUL UNIFICATION ATTRIBUTED TO OVERSEAS CHINESE

Fuzhou FUJIAN ZIQOXIANG BAO in Chinese Oct 81 p 1

[Article: "Develop the Role of Bridge-Building in Order to Contribute to National Unification: Guo Ruiren, Vice Chairman of the All-China Overseas Chinese Federation and Vice Chairman of the Provincial Overseas Chinese Federation, Makes Statement to Our Reported; Returned Overseas Chinese in Fujian Province and Their Relatives Ardently Support Chairman Ye's Clarification of Our Guiding Policy"]

[Text] On 1 October Guo Ruiren, Vice Chairman of the All-China Overseas Chinese Federation and Vice Chairman of the Provincial Overseas Chinese Federation, made a statement to one of our reporters. He said that the great majority of the returned overseas Chinese in our province fully support Chairman Ye Jianying's statement, fully support his initiative in clarifying our guiding policy toward Taiwan's return to the homeland and the achievement of peaceful unification, and fully approve of the four proposals by comrade Xiang Nan regarding the governments of the provinces of Fujian and Taiwan promptly establishing contact, exchanging opinions, etc.

He said that during the past several decades our overseas Chinese and their relatives have had their fill of the agony of our people's division. Because the homeland has not been united, the overseas Chinese community has long been divided and has been unable to unite as one, practice assistance and mutual love, and work together in the struggle for its legitimate interests. Because the homeland has not been united, for a long time compatriots who are blood relatives have been unable to hold reunions, and in some cases have even been worried about maintaining communications with their relatives. Ending the division of the Chinese people at the earliest possible date and unifying the homeland are in the common interest of all our countrymen, and especially are pressing desires of the overseas Chinese and their relatives. We certainly must continue to make efforts to do a better job of bringing into play the role of bridge-building in order to contribute to unifying the homeland.

Finally, he stated: It is hoped that the Guomindang authorities on Taiwan will, for the sake of the righteous cause of the nation, respond positively to the speech of Chairman Ye Jianying, promptly appoint a delegation to establish contact and negotiate the question of national unification, and strive

for the unification of the homeland at an early date, to win honor for our ancestors and benefit future generations.

All over our provinces, returned overseas Chinese and their relatives ardently support Chairman Ye Jianying's statement. Sun Songqiao, Vice Chairman of the Huian County Overseas Chinese Federation and a member of the standing committee of the Chinese People's Political Consultative Conference, said that "Chairman Ye's important statement represented the inner aspirations of our compatriots on Taiwan as Chinese. I hope that the Taiwan authorities will, for the sake of the righteous cause of the nation, sincerely cooperate with the Communist Party and implement the great undertaking of national unification." Wang Jiachun, head of the liaison group of the Qingliu County Returned Overseas Chinese Federation, said, "We have many relatives abroad and in Taiwan. Our urgent desire is to facilitate a mutual flow of information and travel to and from Taiwan. Once Taiwan returns to the homeland and peaceful unification is achieved, the status of our overseas relatives all over the world will be enhanced. I hope that the authorities on Taiwan will, for the sake of the righteous cause of the nation, come to terms with the people of the entire country." Weng Aiju, a compatriot from Jinmen, said: "I still have relatives on Jinmen Island. For a long time now there has been no way to send and receive letters or to hold reunions. Chairman Ye expressed words that are in the hearts of our compatriots on Jinmen. I hope that the Guomindang on Taiwan will share the sincerity and straightforwardness of the Communist Party." She added that when Taiwan returns to the homeland she will invite her relatives to return to the mainland for a visit, and that she herself will make a trip to her old home on Jinmen.

The great majority of returned overseas Chinese and their relatives everywhere have indicated that they would respond to Chairman Ye's appeal and, along with their relatives abroad, continue to endeavor and to bring into play the role of bridge-building in order to contribute to the return of Taiwan to the homeland and the achievement of peaceful unification.

5616

CSO: 4005/991

PARTY AND STATE

REVOLUTIONARY LEGACY OF OVERSEAS CHINESE GLORIFIED

Fuzhou FUJIAN QIAOXIANG BAO in Chinese 8 Oct 81 p 2

[Article by Chen Ling: "Develop the Patriotic Spirit of the 1911 Revolution"]

[Text] "The overseas Chinese were the mothers of the revolution." That was a saying passed down by Sun Yat-sen, the great forerunner of the Chinese revolution, regarding the support of Chinese living abroad for the revolutionary cause. Today, we will review the glorious historical legacy of the overseas Chinese during the 1911 Revolution, to help encourage overseas Chinese and their relatives to carry on and develop their revolutionary spirit and make new contributions toward the development of China.

Our country's overseas nationals have always been linked by blood ties to the homeland, been concerned with the homeland's revolutionary movement, and hope that the homeland will become prosperous and strong, and become a strong source of support for them. However, following the Opium War the Qing Dynasty became increasingly decadent and impotent. Because of aggression by the big powers it was in a precarious condition and could not defend itself, and essentially was unable to safeguard the interests of the overseas Chinese. The men of insight among the overseas Chinese without exception keenly felt the necessity to overthrow the dark rule of the Qing Dynasty and set up a government capable of ensuring their legitimate rights and interests. The strong sense of national self-respect and patriotic spirit that gradually emerged from the special experience of those overseas Chinese are most valuable and are truly worthy of cherishing and developing.

Patriotism is not an abstract, empty slogan but encourages the overseas Chinese to struggle with enormous spirit and strength to develop China. During the period of the 1911 Revolution, when Sun Yat-sen was in Southeast Asia, America, Japan, Europe, and other places, he everywhere was ardently welcomed by the overseas Chinese. They formed revolutionary organizations, nurtured revolutionary activists, built up public opinion, contributed money and raised funds, and even threw themselves into the struggle, gave their precious lives, and displayed revolutionary zeal. The contributions by overseas Chinese from Fujian were outstanding. The contributions of the overseas Chinese Yang Quyen, Huang Naichang, Chen Chunan, Chen Jiageng, and others, live vividly in the annals of the 1911 Revolution.

During the period of the new democratic revolution, led by the Party and Chairman Mao, the overseas Chinese from Fujian also contributed their support and participation. The old patriot Chen Jiageng was exemplary of the ardent, admirable patriotism they displayed during the anti-Japanese resistance war. There were also many who resolutely returned to China and devoted themselves to all tasks of the anti-Japanese resistance. The illustrious names of Lu Fei, an overseas Chinese from Jinjiang County, the martyr Shen Erqi, and others, will always be engraved in the hearts of the people of their home area. When the homeland entered the period of the construction of a socialist society, the overseas Chinese demonstrated limitless ardor toward the "four modernizations" construction and the unification of the homeland. With regard to many respects--manpower, material resources, financial resources, etc.--they performed many beneficial tasks for the cause of the construction and unification of the homeland.

Millions of overseas Chinese from our province have helped our province's economy and the process of "four modernizations" construction with strength that cannot be ignored. Today, in commemorating the 70th anniversary of the 1911 Revolution, we should hold the banner of patriotism even higher and unite the broad masses of overseas Chinese and their relatives to serve the construction of the homeland's modernized socialist society. We are confident that following the elimination of the influence of leftist deviation and the implementation of the Party's policy toward overseas Chinese, millions upon millions of newborn overseas Chinese will certainly increasingly side with the homeland.

On the eve of National Day, Chairman Ye took the initiative of clarifying our guiding policy toward the return of Taiwan to the homeland and the implementation of peaceful unification. At home and abroad there has been a uniformly favorable response. At this time we cherish even more the memory of the overseas Chinese martyrs such as Luo Fuxing, who for the sake of the return of Taiwan to the homeland sacrificed his life under the butcher's knife of the Japanese imperialists during the 1911 Revolution. Seventy years ago the overseas Chinese made many contributions for the sake of national unification. Today, Chairman Ye's speech expressed the desires of the broad masses of overseas Chinese. They are certainly capable of carrying on and developing the patriotic spirit of the 1911 Revolution and, for the great cause of unifying the homeland, of making new contributions.

5616

CSO: 4005/991

PARTY AND STATE

NEED TO EMULATE ADVANCED COLLECTIVES, INDIVIDUALS EMPHASIZED

Taiyuan SHANXI RIBAO in Chinese 24 Jun 82 p 1

[Editorial: "Support, Learn From and Vie To Emulate the Advanced"]

[Text] Effectively strengthening our leadership over the effort to further broaden or deepen the thorough development of the campaign to learn from, catch up with and vie to emulate the advanced constitutes an important aspect of building socialist material civilization and spiritual civilization. It is also an effective and correct measure to raise economic returns and to brighten the prospect for the development of the four modernizations program.

Under the guidance of the correct political line, principles and policies adopted since the Third Plenary Session of the 11th Party Central Committee, a large number of advanced collectives and advanced individuals have come to the fore on all fronts. According to initial statistics, the province now has more than 30,000 advanced collectives of different grades and some 300,000 advanced model workers, averaging 1 in every 8 workers. Among them are mining iron-man Fu Changwang [0265 2490 2489] on the industrial, communications, financial and trade fronts; nationally known skilled textile machine operator Wang Xiaoni [3768 1420 1200]; engineer Zhang Guangjian [1728 0342 7003], a trouble-shooter on the scientific and technological front; public servant Li Shuzhen [2621 3219 6293] known for her civil courtesy, warm and thoughtful services to the people; best retail store operator Li Li [2621 7787] known for her courage to challenge the unhealthy tendencies. They cherish the party and socialism, and are concerned with the operations of mines, factories, and commercial stores in which they work. Willing to do their respective jobs well as contributions to the four modernizations program, they are not only men of action capable of creating material wealth but also vanguards in building a spiritual civilization. Under their influence and leadership, the socialist labor emulation campaign for the less advanced to compete and catch up with and learn from the advanced, and for the advanced to help the less advanced overtake them is gaining momentum on industrial, communications, financial and trade fronts, vividly and graphically indicating that the "two civilizations" can be built simultaneously.

To leading bodies at all levels, the process of supporting, learning from and vying to emulate the advanced during the socialist labor emulation campaign

is a process of being from the masses to the masses and of upholding the mass line. The development of things in the world is not well-balanced. This means that there will always be differences between the advanced, the intermediate and the less advanced in every department, enterprise and group in the sectors of industry, communications, finance and trade. The situation we desire to know is clear to us. In other words, we must understand such differences that exist objectively. We must realize that differences mean contradictions, and that the advanced and the less advanced are two contradictory aspects which are not equals and whose relationship is one of primary contradiction to secondary contradiction. In a socialist enterprise, its advanced aspect is normally the principal aspect of a contradiction which plays a dominant role in work. This is why, in the course of leading and organizing the socialist labor emulation campaign, the departments of industry, communications, finance and trade, and their enterprises must wholeheartedly and sincerely support the advanced. But they must know that the best and most effective way of supporting the advanced is a proposal for leading comrades to take the lead in learning from the advanced collectives and individuals. An important reason that the advanced collectives and individuals in the Sishan Mining Bureau can gain respect and reputation as fragrant flowers and can quickly make their advanced experiences widely known stems from the ability of its principal responsible cadres at bureau and mining operation levels to take the lead in learning from the advanced, including Fu Changwang. In the course of deepening the development of the socialist labor emulation campaign to support, learn from and vie to emulate the advanced, administrative units, CYL organizations, and women's federations, under the centralized leadership of the party, must actively support and coordinate with one another in giving full play to the organizational role of trade unions as communist schools. Trade union organizations, especially those at basic levels, must do a good job of evaluating, comparing and fostering the advanced, and must sum up and promote advanced experiences through the holding of joint trade union congresses. During the campaign to learn from and catch up with the advanced, they must concentrate their efforts on teaching the advanced to disseminate their advanced technology, to strive for greater success in advancing their prominent status, and to help the less advanced with enthusiasm and initiative so that a favorable condition can be created for the less advanced to catch up with the advanced. In the course of helping the less advanced, they must concentrate special attention on giving the less advanced assistance in the ideological field so that they can be encouraged to raise their awareness of the need for the less advanced to catch up with the advanced. Meanwhile, they must pay attention to the well-being of workers and their safety in production. Trade union cadres must first resolutely do their work well before asking the masses of workers to do the same. While supporting, learning from and vying to emulate the advanced, they must set an example for others to follow. In the course of thoroughly carrying out regular organizational and ideological work, as part of the socialist labor emulation campaign, they must do a good job of building trade union organizations along sound lines.

9574

CSO: 3004/1011

PARTY AND STATE

EXCELLENT EXPERIENCES IN BUILDING SOCIALIST CIVILIZATION PRAISED

Taiyuan SHANXI RIBAO in Chinese 25 Jun 82 p 1

[Editorial]: "Good Experiences in Building Spiritual Civilization Regularly and Systematically"]

[Text] Under the centralized leadership of its party branch, Qingshuihe brigade in Huaiyuan County has used party members and CYL members as the mainstay and militiamen and CYL members as the main force, and has secured the cooperation of the local CYL organization, the women's federation, the people's armed forces department and other mass organizations in operating a joint school designed to integrate education with diverse cultural activities so that our socialist spiritual civilization can be built regularly and systematically. This invaluable experience is expected to become a subject of extensive discussion by participants in the provincial conference on exchanging experiences in militia political education scheduled to open today.

Following the conclusion of the nationwide month of civil courtesy campaign, the work of building a socialist spiritual civilization with five stresses and four points of beauty as its central theme has continued to gain momentum in our province. The communist ideology of encouraging workers to make factories their homes and themselves masters of mining enterprises, spread by Fu Changwang [0265 2490 2489] and Pu Guanxi [0592 1351 0823] on the industrial front, has given a tremendous impetus to the efforts of many factories and mines to "convert human consciousness into material wealth." The spirit in the name of "four don'ts" spread by Wang Shuying [3768 6615 5391] on the educational front as a demonstration of her love for the motherland, the party and the socialist system, is now inspiring more and more people to seek ways to glorify their souls. In pursuit of the communist moral principles, Li Li [2621 7767] on the commercial front has upheld a self-proposed code of occupational ethics and has made it flourish and reap fruits throughout the province. This fact proves that it is unjustified to view the future of the development of our spiritual civilization with a pessimistic attitude. But we must clearly understand that to eliminate the bitter fruit of the prolonged destruction by Lin Biao and the "gang of four," to attain the aim of rectifying the party's workstyle and cultivating a healthy social climate, and to make the flower of our socialist spiritual civilization flourish throughout the province constitute a task that cannot be fulfilled by short-lived zeal on efforts. In this connection, strong determination, tenacious

efforts and meticulous planning are needed in order to discover and foster typical examples and to promote exemplary experiences from the realistic point of view. Only by doing so day in and day out as a long-term effort can we achieve the grandiose objective of rectifying the party's workstyle and social lifestyle in a fundamental way.

The Qingshuhe joint school is the result of a common effort by the local party branch and commune members. Under the impact of the new situation, it is the continuation and development of the party's rural propaganda program of the 1950's. Following the extensive implementation of the agricultural production responsibility system in all forms in the countryside, it can provide a basis for success in strengthening rural ideological and political work, in making justice prevail over evil forces, in helping peasants enliven their cultural life, and in popularizing agricultural science and technology. The Qingshuihe experience not only provides an answer to the difficult problem resulting from our "inability to fund the political education of militia-men in a given place and given time," but more important, it has proved instrumental in eliminating such unhealthy tendencies as gambling, superstitions, and excessive eating and drinking, and solving the problem of how to build a spiritual civilization regularly and systematically for the countryside. The Qingshuihe experience proves that peasants will readily welcome socialist education as long as the party branch can respond promptly to their new demand for becoming gradually rich as well as their urgent desires to get acquainted with the party's principles and policies and to study culture, science and technology with the adoption of a method of education which emphasizes persuasion, and efforts to uphold the principles of voluntary participation and democratic management and of diverse cultural activities catering to different tastes, activities which will take place in television rooms, libraries, recreation rooms, classrooms and rooms reserved for disabled soldiers. A village is a community whose members may have the same as well as different interests. In light of this situation, the joint school has adopted a method of education which permits a great deal of flexibility in the design of programs catering to students of diverse interests, a method which deserves to be called an innovation. The joint school has provided programs from which peasants have benefited both spiritually and materially. This is why it has been called an institution full of vitality.

Ours is a vast country with 1 billion population including 800 million peasants whose level of socialist consciousness will have a decisive effect on the development of the four modernizations program. Although the implementation of the party's policies to revitalize the economy has cheered up the peasants, it is true that they still face problems of how to handle properly relationships between the state, collectives and individuals, between centralization and decentralization, and between commune members, and many other new problems. We must count on the implementation of the party's policies and the regular and meticulous implementation of ideological and political work to resolve new contradictions. In that sense, the Qingshuihe experience is of universal significance as a guide to the development of a spiritual civilization in rural Shanxi. For this reason, it is worth studying by comrades devoted to rural work. It can be expected that the wide promotion of the Qingshuihe experience will lead to an improvement in militia political education and will brighten the prospect for the development of the socialist spiritual civilization in rural Shanxi.

PARTY AND STATE

ATTITUDE OF PRIDE IN BEING LAGGARD CRITICIZED

Beijing RENMIN RIBAO in Chinese 8 Jun 82 p 8

[Article by Han Tianyu [7281 1131 7183]: "Don't Take Pride in Being a Laggard"]

[Text] These days there are actually people who are proud, not ashamed, of being laggards. They say: "So I'm a laggard. What's the use of being advanced? Whoever wants to be advanced can go ahead and do so." They are ready to "let others be advanced and stag laggards themselves."

If such talk is mere joking, we can let it go. But the truth of the matter is there are actually people who take pride in being laggards. They show no interest in anything. They are not only uninterested in important affairs of state but they are often cynical about them. They don't believe in anything and are unmoved by the progress in our cause; they would say that this is "bragging" and that is "lying." Not only are the content to remain laggards, they sneer at others for being advanced and ridicule them as "trying to be another Lei Feng" or "being one of the orthodox faction." Such cynicism has gone beyond the limits of being content to stay laggards; they are trying to drag others downhill with them.

There was a time in the past when most people did not want to be regarded as "laggards." While not everyone was attracted by the word "advanced," even those who were not advanced did not want to be called "laggards." One often heard people quarreling, saying: "All right, so you think you're advanced and I'm backward. You think I'm not as good as you"? What he was actually saying was, "I'm no more a laggard than you are." It certainly is not good for one not to admit that he lags behind others in some aspects when it is obviously so. But I consider there is at least something positive in that; it shows that these people still want to go forward and refuse to lag behind others. Now there are people who actually flaunt their backwardness. It seems to me these people have lost their ability to feel and their self-respect.

People who take pride in remaining laggards are spiritually barren. Withered plants would let themselves be battered by wind and rain, seared by the hot sun and numbed by bitter cold. When a person has lost his ideals and convictions, when he is no longer interested in the pursuit of a bright and

progressive future, he naturally feels no shame in having fallen behind. No wonder there are people who moan and groan without being ill so that they can stay away from work, or bicker and quarrel over trifles. There is nothing noble left in their spiritual world, only their "ego," and so they can only console themselves with the excuse that "I'm a laggard."

"I believe man should take action in order to elevate and develop himself. It doesn't matter that he makes mistakes in his actions. The man who drags out an ignoble existence like a half-dead person is completely wrong, because he is masquerading as a living person while actually guiding others to the path of death"! (Lu Xun: "Hua Gai Ji--Beijing Correspondence") Reconciling oneself, or even taking pride, in being a laggard is, as Lu Xun described it, "dragging out an ignoble existence like a half-dead person." One must never be like that, for it will lead people to the path of death!

9924

CSO: 4005/954

PARTY AND STATE

PEOPLE CRAVING TO GO ABROAD CRITICIZED

Beijing RENMIN RIBAO in Chinese 9 Jun 82 p 4

[Commentary: "The Ignominious 'Man Who Craves to Go Abroad'"]

[Text] Wu Zengqian, as deputy director of a research institute, should devote his heart and mind to developing research. But he yearned day and night and worked tirelessly to go abroad, go abroad, go abroad. He became "a man who craves to go abroad"!

To get a chance to go abroad, he forgot national dignity and tried every way he could to have the other side "invite" him for a visit. When his supervisory department would not approve his request, he vented his resentment on senior engineer Shang Shanzui, who had been invited to attend an academic conference, using his power to block Shang from going. All right, if I can't go, you won't either! Did he really want to go abroad to learn something or engage in scientific exchange? No. He just wanted to take a tour at the government's expense.

"This is a strange thing that has not happened in the past 30 years," people commented in surprise. It is indeed rare to see a "man who craves to go abroad" like Wu Zengqian, so intent on getting a chance to go abroad that he went about it by hook or by crook, flouting regulations and discipline. Yet in recent years there does exist an unhealthy tendency about going abroad, and it is not an isolated phenomenon. There have been many foreign study missions for which professional people should have been sent, yet a small number of leaders who knew little of the subject of the missions insisted on being included, even going so far as to squeeze out the professionals. What kind of results can one expect when people like these are allowed to go on missions, using up a great deal of the government's foreign exchange?

It is time to check this unhealthy trend regarding visits abroad. The supervisory departments concerned were entirely right in upholding principles and refusing to approve the plan for visits abroad submitted by Wu Zengqian and others. It was entirely necessary for the party committee of the Shanghai No 1 Bureau of Electrical Machinery to instruct the party committee of the Research Institute of Automation to make a comprehensive self-examination, conduct criticism and self-criticism, heighten their awareness and draw a lesson from the incident. But readers will ask: Is it enough merely to criticize the trouble maker in such a despicable and notorious incident?

9924

CSO: 4005/954

MILITARY AND PUBLIC SECURITY

METHODS FOR BUILDING UP MILITIA DISCUSSED

Guangzhou GUANGZHOU RIBAO in Chinese 21 Jun 82 p 2

[Article by Li Yizhong [2621 0001 0022] and Qu Youjin [3255 2589 6651]:
"Zengcheng CCP Committee Builds Up Militia in 10 Ways"]

[Text] In order to truly strengthen the leadership in the party in militia work under new circumstances, the Zengcheng County CCP Committee resolved to tackle the following 10 matters to build up the militia.

(1) It is necessary to implement a contract system for compensation of militia activities. After the widespread implementation of various forms of the system of responsibility in production in the countryside, the outstanding problem in the militia was the difficulty of compensation. The preceding county CCP committee had ruled that every year each able-bodied person should do 20 to 30 compulsory tasks. In order to solve this problem, the county CCP committee decided to put them to work repairing bridges and roads, constructing irrigation and drainage systems and other undertakings for the common good. Militia training during compulsory tasks would decrease with every passing day. This would basically solve the problem of compensation for militia activities under new circumstances.

(2) The county CCP committee party school also serves as the militia basic military and political training center. In the past, the county militia organized the military and political training of full-time armed cadres and key members of the militia. They temporarily made use of citizens' homes, but because communications were difficult and living facilities were inferior, the quality of training was frequently affected. This year the county CCP committee decided to make enhancing the military and political quality of full-time armed cadres and key members of the militia part of the training plans of the party school. They arranged for armed cadres and key members of the militia to study there.

(3) It is necessary to reorganize the ranks of militia battalion commander cadres. Among the more than 290 militia battalion commanders in Zengcheng County, there exists the widespread phenomenon of holding too many posts at the same time and of improperly holding several jobs concurrently. It is presently clearly stipulated that in all units made up of over 5 dadui cadres, militia battalion commanders must be full-time. In all units with

less than 4 dadui cadres, militia battalion commanders must not hold several posts at one time. This will ensure that the main energy of militia battalion commanders is applied to militia work.

(4) It is necessary to strengthen the buildup of ranks of full-time armed cadres. It is essential to fill the 12 vacancies and to fulfill the quotas in communes, farms and plants for militia chiefs.

(5) It is necessary to buildup militia weapons and ammunition supplies, increase the control over weapons and ammunition and take strict precautions against mishaps.

(6) It is necessary to carry out the system of militia political studies. Every month the county compiles and issues study materials, and communes hold monthly conferences of militia battalion commanders or study coaches to train key workers in militia political instruction.

(7) It is necessary to establish the system of responsibility in the commune militia and in militia battalion commander positions.

(8) It is necessary to revise the make-up of the militia committee.

(9) It is necessary to increase the allocation of funds for militia activities by 20,000 yuan.

(10) It is necessary to strengthen the leadership of the party. The county CCP committee resolved to eliminate conscription, to reorganize the organization and training of the militia as well as other essential areas of militia work. The county CCP committee and the commune party committee must promptly hold study meetings, and they must make biannual studies of militia work. The commune party committee must also hold a quarterly review of militia work.

9864

CSO: 4005/978

MILITARY AND PUBLIC SECURITY

REVIEW OF MAO ZEDONG THOUGHT ENCOURAGED

Kunming YUNNAN RIBAO in Chinese 28 May 82 p 4

[Article by Ni Chengfan [0242 2110 0416] and Zhou Nanyou [6650 0589 0645]:
"Only if We Know Theory Well, Have Definite Views and Remain Clear-headed
Can We Be Steadfast"]

[Text] Recently the Kunming unit held a study class on Mao Zedong's philosophical writings for cadres at the division level and above. They systematically studied Mao Zedong's philosophical thought. Comrades said: When theory takes root we become clear-headed and have definite views so that when encountering stormy waves we are not tossed about but rather we unflinchingly wage the revolution.

The cadres at division level and above who participated in the study group all had quite extensive practical experiences and had read several of Comrade Mao Zedong's works. However, their study was not sufficiently systematic nor penetrating. During the decade of unrest, certain comrades were influenced in varying degrees by Lin Biao and the "gang of four" who seriously undermined the study of Marxist theory. They simply memorized a few words here and there in the writings of leaders or indiscriminately mimicked particular Marxist conclusions. They even simplistically understood Mao Zedong's philosophical thought as the "philosophy of struggle." In view of this actual state of affairs, the study group conducted a course on the basic principles of Marxist philosophy. They presented representative examples of battles during the Second Revolutionary Civil War and lead everyone to concentrate their efforts on systematically and accurately understanding Mao Zedong's philosophical thought. In a little over a month everyone had conscientiously read the original works. They did not devote themselves to studying phrases nor did they memorize each clause, rather they focused on understanding the basic principles and characteristics as well as the heart and spiritual core of Mao Zedong's philosophical thought. They studied the great practical experience of how Comrade Mao Zedong used Marxist philosophy to concretely analyze and resolve problems of the Chinese revolution. Many comrades realized that in the past the study of Mao Zedong's philosophical writings was often half-baked and fragmented. This time however, they truly mastered its spirit--they sought truth from facts and acquired fresh ideas. The outstanding characteristic of Mao Zedong's philosophical thought is to integrate the universal principles of Marxism with the concrete experiences

of the Chinese revolution, to attain unity between subjective and objective history and between theoretical and practical history. If we study Mao Zedong's philosophical thought purely based on deductions from concepts, propositions and principles in his philosophical writings, then we would be unable to grasp the spiritual core.

Comrades in the study group applied philosophical concepts to study supporting Marxism-Leninism and Mao Zedong Thought and resolutely implementing party line, principles and policies and their relationship to not merely writings and the authorities but to practical reality. Everyone believes that book theory and higher level resolutions and directives derive from practice. They reflect the interests and aspirations of the masses. This is a correct view. When returning to practical reality there emerges the problems of concrete unity between universality and particularity. It is necessary for selections and creative solutions to be reached according to the practical reality of the given region or department. Since the Third Plenary Session, the political, ideological and organizational line of the Party Central Committee has been correct, and thus it is in the interests of the party and the people to resolutely carry them out. Not relying solely on writings does not mean that we should not study, and not relying solely on higher levels does not mean we should not implement directives from higher levels, but rather that we should uphold Marxism-Leninism, Mao Zedong Thought and higher level resolutions and directives while integrating them with the reality of that region and that department. We must concretely analyze specific problems. Furthermore, we must not follow and copy blindly nor must we go against the four fundamental principles.

9864

CSO: 4005/978

SOCIOLOGICAL, EDUCATION AND CULTURE

JILIN COMMENT CALLS FOR MORE VOCATIONAL SCHOOLS

SK180720 Changchun Jilin Provincial Service in Mandarin 1100 GMT 17 Jul 82

[Radio commentary: "The Reform of the Secondary Educational Structure Should Be Listed in the Overall Plan for Economic Development"]

[Excerpts] Our province has achieved new development in recent years in the structural reform of secondary education. At present, there are 218 newly established or reestablished vocational technical schools of all kinds with an enrollment of 33,000 students, or 8.7 percent of the total number of senior middle school students. The main reason for our province's quick development in reforming the secondary educational structure is that we have listed this work in the agenda of the party committees at all levels and in the overall economic development plan. Judging from the situation in the province, localities which have done a good job in the reform of the secondary educational structure have the following characteristics.

First, the party committees and governments of these localities have attached importance to this work and have realistically strengthened leadership over the work.

Second, they have proceeded from the needs of the local economic development and have meted out overall plans and rational arrangements.

Third, they have adhered to the principle of walking on two legs and have run various kinds of schools. [passage omitted]

Four, they have practiced the work-study farm-study systems.

As has been learned, our province's structural reform of secondary education is uneven. At present, we still have 17 counties and cities whose proportion of students studying in vocational technical schools is less than 5 percent of the total number of students studying in the senior middle schools. Some countries even have no vocational classes. Some units have done a bad job in this field because their local leaders have a poor understanding of the reform of the secondary educational structure. [passage omitted]

Comrades of these counties and cities must learn from those more advanced, enhance understanding, find the gap and realistically list the reform of the secondary educational structure in the overall economic development plan.

SOCIOLOGICAL, EDUCATION AND CULTURE

BRIEFS

HUNAN TROUBLEMAKERS PUNISHED--On the afternoon of 14 July, some 60 commune members in Huarong County led by the production team leader (Shi Qiangguan) rushed to the residential area of the staff and workers of a supply and marketing cooperative. They forcibly demolished some 40 meters of walls in the residential area. Afterwards, the commune members forced their way into the kitchen to create trouble. As a result, cooking utensils and a water pond were sabotaged. The supply and marketing cooperative suffered a loss of some 1,600 yuan. (Shi Qiangguan) claimed that the walls of the supply and marketing cooperative's residential area occupied land belonging to the production team. Actually, the supply and marketing cooperative had only occupied a very small piece of land, and the matter should have been settled through consultation. The Huarong County CCP Committee and People's Government have attached great importance to the case and the troublemakers were severely punished. [Text] [Changsha Hunan Provincial Service in Mandarin 1100 GMT 1 Aug 82 HK]

KUNMING SCIENTISTS, TECHNICIANS MEETING--More than 300 scientific and technical workers in Kunming held a meeting on 7 August, calling on the scientists and technicians throughout the province to observe the "moral standards for scientific and technical workers in Yunnan Province" that they have worked out to foster revolutionary ideals and resist corrosion by capitalism. This is an action in response to the call of the meeting of scientific and technical workers in Beijing. The "moral standards for scientific and technical workers in Yunnan Province" provides the following seven regulations:

1. The scientific and technical workers in the province should love the country and contribute to the development of the motherland;
2. They should study and work hard and be devoted to their work;
3. They should seek truth from facts and be strictly honest in doing their research work;
4. They should willingly settle down in this border province and contribute to the prosperity here;
5. They should develop academic democracy and encourage the others to catch up with them;
6. They should cooperate with each other and take account of the interests of the whole situation; and
7. They should handle the relationships between various nationalities satisfactorily and modestly learn from the science and technology of foreign countries, but they should not improperly belittle themselves.

[Text] [Kunming Yunnan Provincial Service in Mandarin 1100 GMT 9 Aug 82 HK]

GUIZHOU CADRES STRENGTHEN STUDY--The propaganda department of the Guizhou Provincial CPC Committee and the CPC committee of the organs at the provincial level have demanded that before the 12th Party Congress is held, cadres of units at and above the county level seriously study five important speeches and articles, namely: the 1 July RENMIN RIBAO editorial, "A Mountain Towers High But No Higher Than a Man"; Comrade Hu Yaobang's speech on problems concerning ideological and political work; Comrade Deng Liqun's speech, "Our Flag Is Communism"; Comrade Wang Renzhong's article, "Communist Party Members Must Adhere to Communism and Overcome Individualism"; and Comrade Wang Zhen's article, "Strengthen Training Cadres in Rotation and Enhance the Quality of the Cadre Force." To do well in study, the propaganda department of the provincial CPC Committee and the CPC committee of the organs at the provincial level held a report meeting on study on the afternoon of 3 August. (Qi Yujiang), provincial CPC committee standing committee member and propaganda department director, spoke at the report meeting, demanding that through education in communism, cadres' ideological understanding be enhanced. [Text] [HK101459 Guiyang Guizhou Provincial Service in Mandarin 2315 GMT 4 Aug 82]

GUIZHOU INSPECTS PLANE PASSENGERS--Since last October, with the support of the Provincial Public Security Department, the Guizhou Provincial Civil Aviation Administrative Bureau has stepped up the inspection of plane passengers and their luggage. Relatively good results have been achieved. By the end of July this year, passengers on 300 flights have been inspected before their departures. The safety of passengers and planes has thus been ensured. [Text] [HK101459 Guiyang Guizhou Provincial Service in Mandarin 2315 GMT 5 Aug 28]

HUNAN PLANNED PARENTHOOD CONFERENCE--On the evening of 3 August, the Hunan Provincial CPC Committee and the Provincial People's Government held a phone conference on planned parenthood. The conference demanded that all places take effective measures to do well in planned parenthood. The conference demanded that all places take effective measures to do well in planned parenthood in the last 5 months of this year. Wang Zhiguo, provincial CCP committee secretary and vice governor, spoke at the conference, pointing out that 80 percent of the couples of child-bearing age have carried out planned parenthood. However, judging from the birthrate in the first half of this year, the number of births in the province in the first half of this year was some 57,800 more than in the first half of last year. It is estimated that the number of births in 1982 will increase to 2.1 percent of the entire provincial population. [Text] [Changsha Hunan Provincial Service in Mandarin 2310 GMT 4 Aug 82 HK]

XIZANG YOUTH SUMMER CAMP--The Xizang Branch of the 1982 National Youth and Juvenile Summer Camp opened in Norbu Lingga [People's Park] in Lhasa on the morning of 2 August. This is the first youth and juvenile summer camp situated in Xizang since liberation. Regional People's Government Vice Chairman Yangling Duoqi personally presented the camp flag to a representative of the camp and spoke at the opening ceremony. Xia Chuan attended the opening ceremony. Forty-three representatives of three-good students from Qamdo,

Xigaze, Golmud, Shannan and Lhasa, six teachers, workers who are engaged in history and responsible comrades of relevant departments are taking part in the camp's activities. [Text] [HK100940 Lhasa Xizang Regional Service in Mandarin 0000 GMT 4 Aug 82]

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